The Missionary Herald

VOLUME CV APRIL 1909 NUMBER 4

A Letter of Thanks

ATTENTION is herewith called to a letter from Miss Wilson, of Micronesia, which is printed entire in the department of Letters from the Missions. Miss Wilson expected that her thanks to the friends who had sent her pictures for her work would be extended through the columns of *Congregational Work*. That channel being no longer open when her letter arrived, it is pertinent and fitting that the *Herald* should substitute for it.

The Frontispiece

THE picture facing this page gives a glimpse of the new Turkish Parliament that held its first session in Constantinople, December 17, 1908. It is a scene of highest historic interest. Its site upon the Square of Saint Sophia has been the stage upon which probably more epoch-making events have been enacted during the centuries than upon any other spot on earth. This event of December 17 may well take its place in the list that gives such historic importance to the first Christian capitol of the world. The possibilities, political, economic, and religious, involved in representative government under a free constitution at the Porte are stupendous, entitling it as never before to the name "Sublime." Well may the whole world wait with bated breath and straining eyes to see the experiment succeed.

Hearty Thanks — and a Reminder

SOME six thousand copies of the American Board Almanac for 1909 were sent out in lots of from ten to fifty, as requested, to several hundred Congregational ministers, that they might offer them for sale in their churches. The readiness of these busy but willing-hearted men to aid in thus spreading foreign missionary information and promoting interest is greatly appreciated by the officers of the Board. Moreover, the proceeds of sale which have been coming in for the last three months have added hundreds of dollars to the receipts from this publication, and for this financial help toward making it self-sustaining much gratitude is due. There are yet others to be heard from, and a good many dollars still anticipated, the receipt of which will make the Almanac account show well on the Treasurer's books. If any one who reads these lines has yet a remittance to make, he may know it will be very welcome.

Getting Better Acquainted

IT is here assumed that all former readers of *Congregational Work* will recognize the *Missionary Herald* at sight. If its face is not familiar to them from having often seen it before, they will still be able to recognize it from the picture in the March number of *Congregational Work*. With this April number of the *Herald* sent to them all in their homes comes their opportunity for more intimate personal acquaintance with it. It is hoped that the visit will be so welcome and the resulting acquaintance so valued as to secure the *Herald* a place on their permanent visiting list. For the exceedingly favorable terms on which it will become a monthly visitor at their homes for the remainder of this year, they are referred to page 141, between the cover and frontispiece, and are urged to take advantage of them.

Ongoing of the Joint Campaign

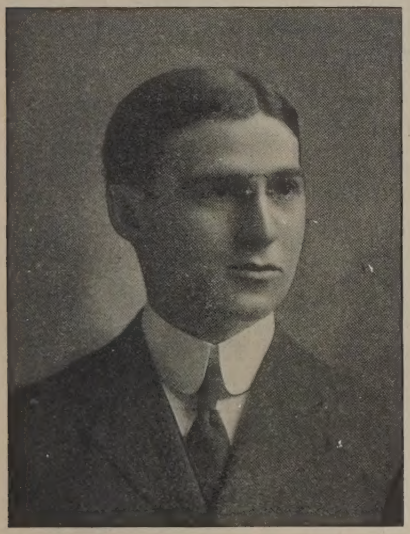
AFTER a week's recess in New England while the Congregational Congress met at Manchester, N. H., the Joint Missionary Campaign has again been going on simultaneously in all five of the districts. In some respects there has been much uniformity in the reports of the meetings coming from different parts of the country. For one thing, there has been something very like monotony of unfavorable weather. The campaign speakers shared time and again in the experience of President Taft on his inauguration day. But in good part there has been triumph over this hindrance at the meetings, and even where the attendance was small, from stress of weather or other cause, a lodgment was made from which results continue to come. Where the local preparations were thorough and the attendance large, especially where much was made of the morning conference and where the supper was largely attended by business men and other representative people, as at Burlington, Portland, New Haven, St. Louis, and Lincoln, the spirit aroused and earnestness manifested were such as would easily keep our Congregational churches in the forefront of missionary activities, if only the whole body of them might be infected with the contagion.

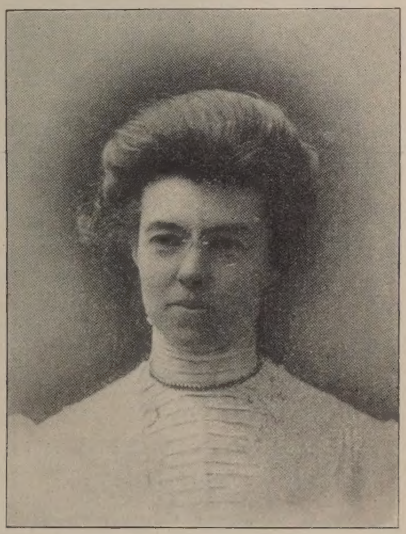
The opinion expressed at St. Louis, that the object of this campaign is the greatest thing which Congregationalists have ever undertaken, was shared in many other places, and has deepened into a kind of denominational conviction as one locality after another was visited. The campaign is by no means completed in the places where its meetings have already been held. These are simply the start, to be continued after the speakers have gone. In several places the best part of the campaign was this latter part, which is still going on. Even in places where no meetings could be held, a kind of spontaneous campaign has set in through correspondence and requests for subscription cards. Large numbers of these, running into the thousands, have been given out and sent out in answer to requests. Many of them have not yet been returned. The Finance Committee would greatly appreciate it if persons intending to fill out these cards and return them would do so without unnecessary delay. As is apt to be the case with undertakings of this sort, results manifest themselves slowest at the financial end; the more material part takes longest to materialize. But it is coming. It is bound to come. For there is the constraint of a mighty obligation behind it, and the magnetism of a splendid opportunity before it. It is not as if Congregationalists were called upon to impoverish themselves in order to do it. The whole $500,000 could be paid in tomorrow by the more than a million Congregational members at less than fifty cents apiece without any of them omitting their daily paper. There are 100,000 of them who could furnish it at five dollars apiece, or 10,000 at fifty dollars each, without resort to any rigid economy. There are even fifty Congregationalists in the country who could subscribe the whole amount at $10,000 apiece, and not an automobile the less among them. This is not offered as a suggestion of a way that may be either feasible or advisable, but simply as an indication of how slight a tax it would be on our denominational resources to carry through what this campaign has undertaken. Simply to realize this, along with the vital importance of our denominational work, would seem to be all that is needed to determine that it will certainly and opportunely be done.

En Route to Shansi

WE are specially glad to report this month the departure of a family for the Shansi Mission. Dr. and Mrs. Percy T. Watson sailed from San Francisco, March 9, and will proceed directly to Shansi. Dr. Watson is a native of Northfield, Minn., and in this place he received his early education, and later graduated from Carleton College, in 1903. He united with the church when thirteen

years of age, and his home life tended strongly to lead him early to the thought of foreign missionary service. He recalls the fact that prayer for missionary work was daily heard in his father's home. After graduating from college he commenced his medical studies, and spent four years in Johns Hopkins Medical School, receiving the degree of M.D. in 1907. Since then he has served as interne in the hospital connected with that medical school. The testimonials received concerning





DR. AND MRS. PERCY THEODORE WATSON

him are of a high order, showing him to be a man of energy and spiritual force.

Mrs. Watson, whose maiden name was Clara B. French, was born in Minneapolis, graduating from the high school of that city. She was graduated from Carleton College in 1903, and since then has been a successful teacher in high schools, and her testimonials bear witness to unusual success in this form of service. China has always had strong attraction for both Dr. and Mrs. Watson, and it is a joy to think that they can enter upon service in this part of the Master's vineyard which is greatly needing re-enforcement.

Canada's Congress

THE men of Canada are giving their country a foremost place in missionary activity and advance. The Laymen's Movement has gained great momentum there, and is taking on national proportions sooner than in any other country. This fact is to be registered and signalized by a Canadian National Missionary Conference in Toronto, March 21 to April 4. The purpose is to frame and adopt a national missionary policy for the Dominion of Canada. It will be the first assembly of the kind ever held in any country. It will bring together missionary leaders from other parts of the British empire and from several of the United States. Its "Proposed Program" provides for a conference by clergymen and theological students, by Board Secretaries and laymen's committees, and for numerous addresses on a wide range of live missionary themes, to culminate in the meetings of Sunday,

April 4, upon the "Unity and Universality of Christ's Kingdom," with co-operation as its law and obedience its method.

The Opium Conference

THE conference at Shanghai, of which more is said in the article on "Staying the Opium Plague," was hardly so decisive in its conclusion as appeared from first reports. The nine recommendations submitted were excellent, all indicative of steps in the right direction. But it seems they were left in a state of solution without solidifying into any formal concert of action. Hindrance came from the expected quarter. The British delegates would not consent to a commitment involving reversal of the Indian government policy. So the whole conference was held back from what it had so clearly outlined as the practical steps to be taken. But that advance has been made can hardly be doubted. The shadow has moved forward on the dial another degree, not to be turned back. The hour must erelong be marked when British humanity will force British statesmanship to find other sources of revenue for financing the government of India.

Missions and Science

IF the whole story could be told of what Christian missionaries have contributed to the advance of science in the countries to which they have gone it would make a large and interesting volume. In the department of language such contribution has been particularly abundant, but in more strictly physical lines it has been very considerable. David Livingstone's work in Africa was so rich in it that, to his own great annoyance, his service to religion was subject to eclipse from his service to science. It is not generally so well known that William Carey, the father of modern missions in India, was also the father of scientific research there in the field of botany as well as philology.

An instance of scientific leadership by one of our missionary colleges in Turkey has recently been reported. The only place in all Asia Minor where there is a seismograph, making general record of earthquakes, is at Euphrates College, Harpoot. The money received by one of its professors for an article in the *Scientific American* secured its installation. It is valuable to the college in the way of contact with scientific circles as well as of educational advertisement. It gave a striking record of the earthquake in Sicily, and later of another severe one seemingly in the region of Bagdad, but not definitely located at the time when President Riggs's report was written.

The Evangelicals in Turkey

PRESS reports of the Turkish revolution have scarcely referred to the existence of an Evangelical Christian community in Turkey. A letter from a native Evangelical leader, residing in an interior city, reveals a different picture. The writer states it as now more evident than ever before that the Evangelical movement has a vital relation to the future of the country. Mohammedans, he says, find it hard to conform to constitutional ways. Catholics incline to look askance on constitutional government as being something Protestant. Gregorian Armenians view the new *régime* with misgivings, as endangering the Armenian nationality. Only the Evangelical community falls heartily into line, finding constitutional principles most congenial and doing its best to promote them. And the writer adds: "Now is the time to push the Evangelical work, both in religious and educational lines. Loss of time is suicidal."

The Evangelical community in Turkey has attained an honorable position and an influence much out of proportion to its numerical strength. Progressive Turks in various parts of the empire recognize the Evangelicals as most in sympathy with the new policies, and in several instances already Mohammedans have begun to look to them for advice and help and even for lead-

ership. These are the days for which missionary work in Turkey has planned and waited. Now American Christians should provide instant and adequate support, so that the native Evangelical community may seize its opportunity.

A Crisis at Beirut

THE Syrian Protestant College at Beirut is passing through a critical experience. College rules require attendance at daily chapel exercises. The more than one hundred Mohammedan and Jewish students have petitioned the faculty to be excused, and meantime they have banded together not to attend chapel and not to leave college if they are expelled. It is understood that the college has refused to modify the rule.

Social Service in Aintab

THE Protestants of Aintab are establishing two lyceums in Mohammedan quarters of the city to furnish political news to Mohammedans, and to work for moral improvement.

A Protestant family of Aintab have pledged an endowment of £T.500 for the support of a native Young Men's Christian Association secretary in that city, if friends abroad will give an equal sum ($2,200) for the erection there of an Association building. The building will be used by Christian and Mohammedan young men alike. What friend of young men will take up with this proposal?

President Taft on Foreign Relations

TWO passages in President Taft's inaugural address relate to the dealings of our government with peoples of foreign countries. In both instances he speaks in no uncertain tone, committing his administration squarely and solidly to a policy of honorable, humane, and wholesome Americanism. He accepts it as part of the service belonging to his high office to promote peace between his own country and other nations in the world. That he declares to be the unvarying policy of the American nation. Peace with other countries is one of the foundation principles of our American commonwealth. It is one of the chief ends for which this republic exists. It is an instinctive and essential quality of our American life, to live peaceably with all other peoples. Therefore, to quote the President's words: "We favor every instrumentality like that of The Hague Tribunal and arbitration treaties made with a view to its use in all international controversies in order to maintain peace and avoid war."

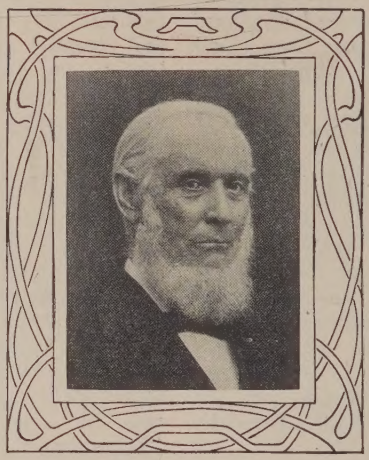
Upon the vexed questions growing out of immigration by Asiatics widely divergent from us in racial traits and inveterate habits, President Taft speaks with rare discernment and discrimination. He recognizes the difficulty as real, but one whose evils could be "minimized without unnecessary friction and by mutual concessions between self-respecting governments." "Outbursts of race feeling among our people against foreigners of different nationality must be prevented" by every precaution; or, failing that, effectively punished. In order to do this our governmental machinery needs readjusting. The President's appeal is most forcible for an extension of Federal jurisdiction to cover cases in which rights guaranteed to aliens by Federal principles are involved. The absurdity of the present situation is best stated in his own vigorous words:—

"It puts our government in a pusillanimous position to make definite engagements to protect aliens and then to excuse the failure to perform those engagements by an explanation that the duty to keep them is in states or cities, not within our control. If we would promise, we must put ourselves in a position to perform our promise. We cannot permit the possible failure of justice, due to local prejudice in any state or municipal government, to expose us to the risk of a war which might be avoided if Federal jurisdiction was asserted by suitable legislation by Congress and carried out by proper proceedings instituted by the Executive in the courts of national government."

Our Missions In Miniature

Zulu Branch

Stations,	12
Outstations,	22
Missionaries,	29
Native laborers,	548
Churches,	25
Communicants,	5,374
Schools,	72
Pupils,	4,756
Native contributions,	$9,375



REV. ALDIN GROUT

Rhodesian Branch

Stations,	3
Outstations,	5
Missionaries,	12
Native laborers,	72
Churches,	2
Communicants,	158
Schools,	4
Pupils,	285
Native contributions,	Not reported

SOUTH AFRICAN MISSION

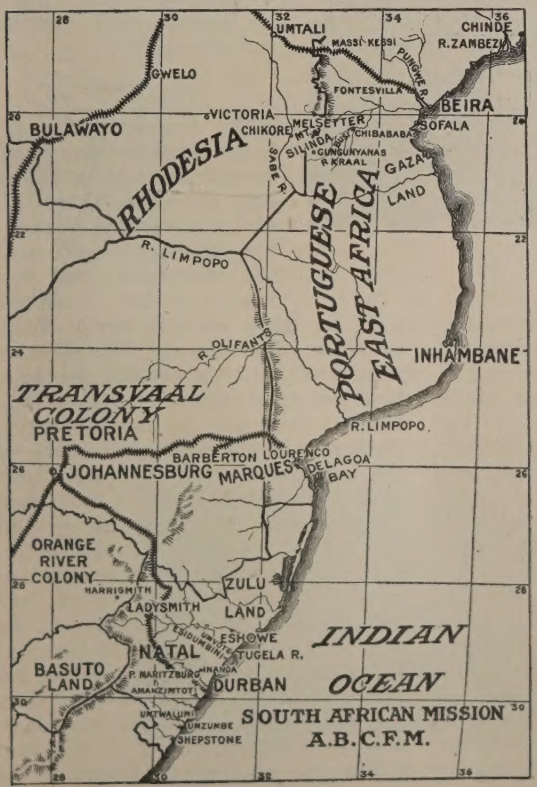
THE prediction made a generation ago, attributed to Victor Hugo, that "as in the nineteenth century the white had made a man out of the black, so in the twentieth century Europe will make a world out of Africa," is well on its way to fulfillment. Indeed, before this century began the mists and darkness which had enveloped the continent had yielded somewhat, and in place of chaos the semblance of a world had begun to emerge. But the first decade of the twentieth century has shown a distinct advance in the development of the continent, giving clear promise that the vast regions to which the epithets "dark" and "unknown" were naturally applied will soon be in all its parts neither dark nor unknown, but a real world by itself, open, enlightened, and civilized, with industries and a commerce of its own, and contributing its full share to the life and welfare of mankind.

Not even glancing at the tokens of recent progress in other sections of Africa, these pages are to refer to the southeastern portion, the field in which the American Board has had a mission for nearly three-fourths of a century. This was the home of the Zulus, one of the strongest of the African races. Physically and intellectually much better developed than were the Hottentot and Kaffir tribes about them, they were yet savage and degraded, fighting among themselves and with other tribes. The only history they had was a story of wars and conquests, marked by horrible cruelties and slaughter. But before the region was proclaimed a British colony with the name of Natal, three missionaries of the American Board settled there, if the setting up of their tents under a huge *umtombe* tree could be called a settlement. There they remained for months, literally disputing the possession of their camping ground with

serpents and lions and other wild beasts. They were not welcome; far from it. The people did something more than frown upon them, and their threats were not idle. The spirit of these Zulus in the early days is shown by a speech made by the leader of a band who came to Rev. Lewis Grout, saying: "Teacher, white man! We black people do not like the news which you bring us. We are black, and we like to live in darkness and sin. You trouble us; you oppose our customs; you induce our children to abandon our practices; you break up our kraals

WHERE THE FIRST MISSIONARIES PREACHED

This tree still stands and under its wide-spreading branches the missionaries camped



and eat up our cattle; you will be the ruin of our tribe. And now we tell you today, if you do not cease we will leave you and all this region, and go where the gospel is not known or heard." But the brave missionaries, men and women, would not leave those who did not want them. They knew how much they were needed. It was ten years before the first convert was won, and other converts were added slowly.

Such was the beginning. More than two generations have passed, and what of today? Natal is a British colony, with a population, in round numbers, of 1,150,000, of whom not quite 100,000 are Europeans, a little more than 100,000 are Asiatics, and 943,000 are natives.

The colony has an area and population nearly the same as the states of Maine and New Hampshire combined. The twelve mission

stations of the American Board are mostly near the coast, and in this section the heathen kraal has to a good degree given place to the upright house, which marks the abode of one who, if not a professing Christian, has felt the civilizing touch of Christian institutions. Here are twenty-five native churches with a membership of over five thousand, most of them provided with native pastors, who are supported by their own people. A remarkable characteristic of the Zulus is their readiness in speech. They are natural orators.

A HUT IN ZULULAND

The missionaries bear glad witness as to the excellence of the discourses of the Zulu preachers, both as to matter and manner. A large number of the church members have the ability and the disposition to hold Christian services at outposts and kraals near and far from their homes, and so it has come to pass that connected with the twenty-five churches there are not less than 250 places where regular worship is maintained. Several of the churches have from one to half a dozen bands, each band consisting of several members, who go out on each Sunday in every direction to read the Bible and tell the gospel story. It is a notable fact that aside from 101 teachers the mission reports no less than 423 native Christians engaged in this form of work.

In educational lines there is a good story to be told of a large seminary for boys and two for girls in charge of American teachers, and sixty-eight other schools having native teachers, but supervised by a missionary of the American Board. The theological school at Amanzimtoti since 1865 has rendered good service in providing ministers for the Zulu churches; but arrangements have now been made between our mission in Natal and the United Free Church of Scotland for a union at Impolweni of the two theological schools and also of the two high schools at Amanzimtoti, with professors drawn from each mission. A good medical work has been maintained at Durban, with hospital and dispensary.

EXPANSION

The conquests and defeats of the Zulus alike served to scatter them very widely in all sections of Southeastern Africa. They have gone northward and westward, and are found in the Transvaal and, far above what is termed Zululand, into Gazaland and Rhodesia. A section of the tribe crossed the Zambesi and settled on the shores of Lake Nyasa. They have so far influenced, if they have not dominated, many of the tribes with which they have mingled that their language is fairly well understood by tribes having another tongue. The demand for laborers in the gold mines of the Transvaal has drawn to Johannesburg, Pretoria, and other places natives from all sections of South Africa. Large numbers of Zulus who had been instructed in our mission schools have shown remarkable energy and devotion, and have been able to reach many men of different tribes who are found working in the

mines of the Transvaal. This work has proved very successful.

But the most notable expansion has been in the region 600 miles north of Natal, to which the name Gazaland was formerly applied, but now called Rhodesia. Here were Zulu-speaking people, and our missionaries and the native Zulu Christians felt that it was their duty to carry the gospel into that region. Explorations began as early as 1880 and continued until 1890, and the mission was fully established in 1893 under the name of the East Central Africa Mission. The district chosen is on the highlands, about 250 miles west of the port of Beira. The principal station, Mt. Silinda, is only a few miles from the line which divides the Portuguese colony of Mozambique and Rhodesia. The people are called Chindaos, but the Zulu evangelists who accompanied our missionaries were able at once to make themselves understood by the natives. This mission, though undermanned and inadequately provided with means, has accomplished a good work and occupies a district which promises much fruitage. The Chikore station looks out towards the great valley of the Sabi. Special attention is given to industrial work, and the aim of the mission has been so to provide work in agricultural and industrial lines that any boy or girl shall be able to secure a fair training for head and hand. The region is a fertile one, and the splendid forest around Mt. Silinda affords material for buildings and for the mechanic arts. A dispensary and small hospital are in charge of Dr. Thompson at Mt. Silinda, and at Melsetter a school for the children of white settlers in Rhodesia is presided over by Miss Gilson.

Two churches are already organized with a membership of 158, and there are nearly two hundred pupils under instruction. The literature in the Zulu language can be used, and it was found there was so much in common between this mission and its parent in Natal that they have lately been united, now bearing the name of the South Africa Mission, having two branches, the Zulu and the Rhodesian. The entrance to the Rhodesian branch is through the port of Beira, either by rail to Umtali and wagon road to Mt. Silinda, or by canoe from Beira up the Busi River, and thence on foot.

Beira itself, formerly a mission station, but now temporarily vacant, it is hoped, will soon be reopened, for it is an important port, through which our missionaries must pass and from which a large population may be reached. Partial provision has been made for Christian work here as a memorial of Mrs. Ruth Tracy Strong, who, having visited and been greatly interested in this Rhodesian Mission in 1903, sailed from Beira to end her earthly life before reaching her home in America. The individual workers may fall but the work must go on, for it is Christ's work and Africa has been given to him.

ON THE RIVER BUSI

PASTOR LI AND FAMILY

THE NEW PASTOR AT PEKING

By Rev. WILLIAM B. STELLE

GOD has put a practical leader and eloquent preacher at the capital of China to follow Dr. Ament. Pastor Li weighs over two hundred, but his manhood is even more conspicuously weighty. His parents became Christians forty years ago, a heroism then, and somewhat of a heroism still. His brother is an elder in the Presbyterian church at Pao-ting-fu and his sister, a Bible-woman, was a martyr in 1900.

He was a good student in college, but through and through a boy. At the close of his senior year the revival that blessed the college community found young Li deeply responsive. With some fellow-students he visited the outstations to extend the spirit of the revival. Here they saw the beginnings of Boxer fanaticism. Just after graduation Mr. Li, with his wife, a former choice student of the Bridgman School, and his two-year-old daughter, were guests at the wedding of his niece in Peking. The next evening the crash came. The bride and groom, their parents, and nearest relatives were murdered. The chapels, schools, and residences of Christians were in ashes. Mr. Li, with his wife and child, were fugitives on the crowded street. A Boxer band was approaching, and Mr. Li concealed his wife and baby in an alley and stood guard at the entrance. He mingled with the Boxers, and Mrs. Li surmised the worst. Fearful of a band of Boxers coming from another direction, she fled. All night the mother and babe wandered. At daybreak she ventured to speak to a kindly-faced woman, and giving her finger ring, solicited a drink. Later she was captured and bound. Crazy caprice of the Boxers released her, avowedly "to suffer longer before execution."

Staggering and with increased thirst, she attempted to give the babe's outer garment to a vender in exchange for an acid beverage. The good man freely gave the drink to mother and child. Again they were seized by the mad Boxers, but a stranger came to their rescue and bluffed the crowd. He took them to his house, but his wife would not run such risk. He counseled disguise as she left, and she powdered the baby's face and painted her own. In the darkness of the second night the voice of a carter, a church member, cheered her. In his cart with curtain down she was taken slowly about. With daylight the cart stood upon the street, the animal feeding. Then she was taken to friends outside the city.

Mr. Li was hunting for his wife and daughter. To his surprise he found that the Methodist Mission was not burned and many friends survived. But on the second day he saw corpses the shreds of whose clothing he felt he must recognize. The third day he found his wife and child. During the siege he did faithful work and received a slight arm wound. But harder to endure were the wounds of his spirit. There were brutalities to which he was subjected by some foreigners, but he cherished no resentment and did his duty manfully.

His ministry at Cho Chou for seven years has been successful. The traditions of his family had some literary distinctions which aided him in that city of culture. A new church beginning with promise in a neighboring village is a result of his efforts. Shortly after his return from the Students' Federation in Japan a new enthusiasm under the watchword "Patriotism" reached Cho Chou. The leading men of the city wanted to further this movement. Our chapel was the most convenient auditorium, and Pastor Li gave himself heartily to the scheme. Chinese flags decorated the walls and the entrance was festive with lanterns. Poor China! Pastor Li was the only citizen who could speak intelligently on the theme. The principal movers could contribute only preparatory good will. It is amid such conditions that Pastor Li has made marked achievement.

The college church at Peking, with its important evangelistic work, is a most strategic post. He is doing valiantly as its pastor and stands for large promise in its ministry.

And who dares dream of the promise for which those five children stand, third generation Christians, whose suggestive names are Glorious Grace, Glorious Virtue, Glorious Growth, Glorious Happiness, and Glorious Harmony?

THE SUNDAY SCHOOL TEACHER AND FOREIGN MISSIONS

IN the February number of the *Church Missionary Review* is an article under this title by the Rev. T. R. W. Lunt. It is a pointed and cogent setting forth of the exceptional opportunity which the Sunday school teacher has for furthering foreign mission work. Naturally, when it comes to particulars Mr. Lunt adapts his treatment of the subject to the forms and methods of the Anglican church. But so much of it belongs with equal fitness and force to the common life of all churches, under whatever name, that the substance of it, in good part the very words of it, may be freely and gratefully taken by all Sunday school teachers as a timely message for them.

The Sunday school teacher is in a position of unique importance and influence as regards the evangelization of the world. If the Sunday school teachers of our country could see their opportunity and rise to it they could do more than any other body to

sweep away the Church's greatest reproach, that the rank and file of her members are for the most part indifferent to the work which is her primary duty and, indeed, the reason for her existence.

The importance of the Sunday school teacher's influence arises primarily from the fact that he has to deal with children between the ages of eight and seventeen, the years in which ideals are formed and life decisions made, the years which determine each life, whether it is to be spent in the service of God or to be spiritually unemployed. Both the study of missionary biographies and acquaintance with living missionaries reveal that the first conscious call to the foreign service usually comes in boyhood or girlhood. Christ's call to service is a very real and conscious thing in most Christian lives, and it comes first normally during the years with which the Sunday school teacher is concerned. There are many Sunday school teachers who can look with holy pride upon missionaries in the front of the battle today whose call to that work came in their Sunday school class.

The great question for the Sunday school teacher then is, How to interest and enlist their scholars in missionary work.

It is first of all important that gospel teaching should be presented to the children as a missionary message throughout. In teaching the Old Testament prominence should be given to the divine purpose in training the people of Israel to be a missionary nation and to make way for the coming of the Saviour of the world. Children should be taught to recognize Christ's missionary command, not simply in three or four verses, but running right through his teaching. This does not mean that our Sunday schools are to be turned into missionary meetings, but that along with the Christian truth that they teach they shall also impress Christian duty.

A second way to interest and enlist Sunday school scholars in missionary work is by the use of special missionary lessons. In some of the courses arranged a place is given a few times each year to the missionary lesson. It is important that this lesson should be so taught as to impress upon the children that it is not something brought in to the regular course of Bible study from outside, but is as much a part of the regular Bible study as any other of the lessons.

Again, Sunday school teachers may do much to interest their scholars in missions by a wise and systematic use of missionary literature. This can best be done by getting children to take regularly some good missionary publication adapted to their years, having them pay some small sum for it as they may be able, since, as Dr. Samuel Johnson said, "The best way to get a book read is to sell it at a low price." Then the teacher may do much in helping the children to read such literature intelligently. In order to do this he will, of course, have to read it himself and be able to direct his scholars to what he judges will be of special interest to them. The Sunday school library should be well supplied with the best missionary books, in the use of which the teacher can guide his scholars.

Then it is sure to be of great interest to children when they can become personally acquainted with the missionaries at work in various fields. Opportunity should be taken to introduce them to any missionary who may visit their school. The scholars should somehow be made to feel that they know at least one living missionary.

Finally, Sunday school scholars can be interested and enlisted in missionary work by training them to a consciousness that in making their missionary offerings they are taking their share as partners in a great undertaking. The missionary box should not be for the children a thing quite without meaning, "just an ever hungry box that is always emptied before it gets full," but something around which their sense of proprietorship and en-

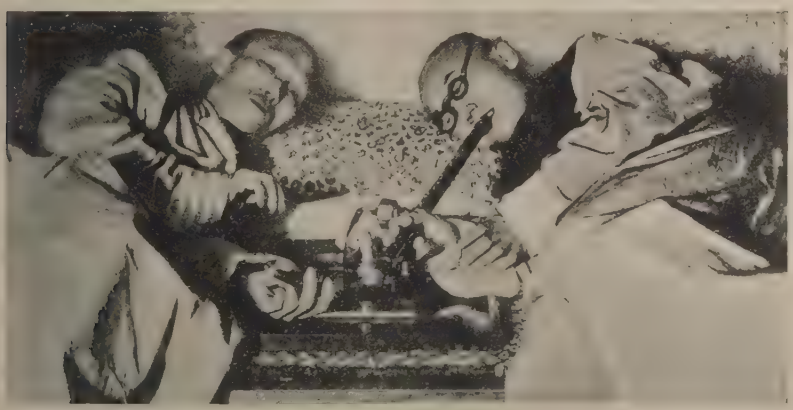
thusiasm may center. It helps to this when the class or the Sunday school as a whole has some particular object in some mission field, to the support of which its offerings go, as provided for in the Station Plan. Experience shows that to have a particular interest humanizes children's missionary ideal, and by studying and filling the needs of one part they get a greater conception of what the whole world's need means.

STAYING THE OPIUM PLAGUE

THE International Opium Conference at Shanghai, whose sessions closed February 26, is an event of exceeding significance. It is of weighty import simply as a concert of Powers, great and lesser, upon a preeminently humanitarian issue. It is also impressive as witness to the prevailing of Christian missions in their persistent protest and long-continued contest against an evil so unmixed and pernicious. This aspect of the opium reform has special claim upon our attention.

There is no call here to enlarge upon the curse of opium using to the people of China. Language has been wellnigh exhausted in attempts to portray the wreckage of it, physical, social, and moral. The enormity of it is simply immeasurable. It is not possible to estimate with any accuracy even the number of its victims. Legion is nowhere near a large enough name for them, nor for the devilish power over them of the habit which hurries them to ruin, of both body and soul. Nor is there need here to retell the shameful story of how China became addicted to opium; how the drug was forced into her markets by the British East India Company; how two wars were fought over it, resulting in treaties of an open door for the opium traffic; how the British nation in taking from the Company its government in India also took over its opium business. It is a story that has been told again and again, till our ears are dulled to the recital.

Enough to say here that when Protestant missionaries, especially our American missionaries, began work in China the curse of opium was already fastened upon the country. It has multiplied vastly, both in extent and intensity, since then. But from the first it was a factor with which the



IN AN OPIUM DEN

missionaries had to deal in their problem of evangelizing China. They found China needing redemption not only from the evils, moral and other, of its own hoary heathenism, but from the aggravation of an evil comparatively new to China, thrust upon her by the commercial enterprise and military strength of a foremost Christian nation. It was doubly an obstacle in the missionary's way. It added vastly to the hardness of his task; it detracted from the means he relied on to accomplish that task. China drugged with opium was harder to reach with the gospel, and the gospel brought to China by English-speaking missionaries was hard to dissociate from opium. It was natural that the Chinese should retort upon preachers from England: "You sell poison to the people and now you come to teach us virtue. Go back and stop your people from selling opium, and then come and talk to us about Christianity." Continually the missionaries were meeting this kind of foil to the chief weapon of their warfare against the opium habit and other evils of Chinese life. It reached the point of grimmest irony when, in 1858, toleration was granted to the Christian religion by the same treaty which legalized the traffic in opium. It is not strange that to Chinese eyes the gospel light was clouded by such foul "foreign smoke"; that its savor of life was heavy with odors of the opium den.

But to the credit of the missionaries be it said that in face of this double discouragement they kept on, steadfast and unswerving, in their reliance upon the gospel of Christ to redeem China from its evils, whether native or imported. Never was there the least uncertainty or disagreement among them as to the opium curse. First, last, and all the time they were a unit in their protest and painstaking against it. They ministered to the victims of it as best they could, opened refuges to rescue what they might from the wreckage of it. So courageous and consistent has been their course in the matter as to make it well understood by multitudes in China that the Christianity at the heart of our Western civilization is a quite different spirit from that of the traders and politicians who masquerade in its clothes.

More than that, Christian missions in China and other Far Eastern parts have done more than any other one force to bring the opium reform movement to its present momentum. It is a live issue today in good part from the life which they have put into it, not only in China, but in Christian countries, especially our own and Great Britain. The missions in China and elsewhere are so many wireless stations from which waves go forth into space, to be registered in the public conscience of Christian communities. It is no mere coincidence that opium reform in China should be active at the same time when strong measures are being taken in this country and Great Britain against the drink traffic. They are simply marks upon different shores of the one great, rising tide of awakened conscience. It has passed the point of mere sentiment. It has reached the practical stage. The question now is, What shall be done? The Shanghai Opium Conference is a first step toward the answer of that question. The nine resolutions in which its proceedings are summed up point to what the further steps are to be. It cannot but be gratifying to us that the initiative for this conference was taken by our own country through President Roosevelt and Secretary Root. It is also gratifying that in the conclusions reached by it the initiative was taken in turn by Great Britain, America, and China; for the future promise of it depends very largely upon the practical measures in which those three nations will concur.

That the very first resolution should recognize the unswerving sincerity of China in its efforts to suppress the opium traffic is of the highest importance, and especially that the resolu-

READING AN ANTI-OPIUM BULLETIN IN PAO–TING–FU

tion should be of British origin, for before the conference there seemed to be danger that the British government would find an excuse for inaction in suspicion that the Chinese were not sincere. But what they have already done, not only in the form of decrees, but in closing public opium resorts, destroying pipes and other equipment, and in reducing the area of poppy cultivation, has evidently availed to settle that question.

Then the appeal of the conference to all the governments to take steps for the gradual suppression of opium in their territories indicates a very urgent step. This is what our own country has already done. Our delegates were in the fortunate position, as they took their seats in the conference, of being able to point to their government as an example to the others in this respect.

Hardly less important was the recommendation that each government having concessions or settlements in China should take steps to close the opium dens there. Here has been a most serious hindrance to the Chinese government in its measures for opium reform. While it has closed a large number of opium dens within its jurisdiction, other governments have left them wide open within the territory controlled by them. Even in the British crown colony of Hong Kong little has been done to suppress them. This has gone far to nullify what China has done in the way of restriction.

But perhaps the most important step of all is that forecast in the fourth resolution which was submitted by our American delegates. It proposes to stop the smuggling of opium into any country whose laws forbid it, by pledging the other governments to measures for preventing its shipment. Once this policy is adopted by the British government of India the longest single step will be taken towards staying the opium plague in China. It is a formidable fiscal problem for the Indian government to find another source of revenue to yield the millions which it realizes from its raising of opium for Chinese consumption; but it is a necessary part of anything like permanent solution of the Chinese opium problem. Once fairly undertaken it will doubtless prove easier

than it seems. In some ways it will be as great a boon to India as to China. The 1,000 square miles of its most fertile valley lands now monopolized by the government for opium production will be available for food crops, and help to insure against future famine.

Both in India and China, beyond any doubt, famines have been so frequent and severe, in part because large areas of their richest lands are diverted from food raising to poppy cultivation. But here is one reason why the opium traffic in China should be easier to abolish than the drink traffic in other lands. The source of it can be cut off by laws against the growing of poppies which have no other value or use, while the grains from which liquors are made are the common food staples of the world. If the rich poppy fields of India and China, aggregating over a million of acres, were all turned into grain fields or vegetable gardens no real need of the world would suffer from the change, while it would be effective riddance to China of its opium plague. To reach this goal gradually is practically the method proposed, about which counsels were taken in the recent conference in Shanghai. Ten years is the time counted on for completing the process. "'Tis a consummation devoutly to be wished." When it is done one of the greatest discouragements to Christian missions in the Far East will be out of the way. Many missionary prayers will be answered and a great triumph for missionary principles and missionary perseverance will be won.

CREATURE MORE THAN CREATOR

By Rev. LORIN S. GATES

THE Hindu shrine shown on the opposite page, in a picture taken by Mrs. Gates not long ago, stands by the road on which most of the American Mission boarding school pupils of Sholapur, India, go to church. The idol, inside the door, does not show plainly in the picture. It is not a very old one. It was cut out of a large, bowlder-like stone that was brought from a field some time after the writer went to Sholapur. The rough stone lay by the roadside for several weeks; then it was rolled into place, set up, and chiseled out. Brahmans were then called to hold a consecration service, called *pran-pratishtha*, or establishing divine life in the idol. Before such a service an idol is not regarded as divine. If, for any reason, it is necessary to abandon an idol, a service is sometimes performed by which the divine element is removed from the idol.

In the picture the priest who cares for the idol is seen standing by the door. The man sitting in the middle holds a tobacco pipe in his left hand. Nearly all have ashes rubbed on their bodies in honor of the god.

The question is sometimes asked whether the worshiper's faith rests upon the material image or on the divine being whom the idol is supposed to represent. The writer once heard an educated Hindu, who had given up idolatry, speak on this point. He said that cases frequently occur like this: A child is sick, and the parents go to the village idol and make offerings, but the child does not recover. A relative from another village comes and says: "The idol in your village is not as powerful as the one in our village. You come to *our* village and make an offering, and your child will recover." The idols in both villages represent the same god, but one is thought to be more efficacious than the other, showing that the faith of the worshiper rests on the material image rather than on the unseen spirit, whose abode it is supposed to be for the time.

A SHRINE AT SHOLAPUR

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

THE MIDYEAR FIGURES

THE table below tells the tale of another half year of income to the treasury of the American Board. It is pleasant to find the six months' total exceeding that of a year ago by so considerable a sum. The same percentage of increase carried through the year will give a small balance to credit at the next annual meeting. If the Joint Missionary Campaign succeeds in extinguishing the debt brought over from last year, especially if it adds some dividend besides, through the Apportionment Plan, the Board will be able to face its centennial year with devoutest gratitude and with enthusiasm which cannot but carry it to a more liberal devising and more extensive achievement in the new century to open before it.

The one occasion for regret in this February statement is that the two entries of loss for the month should be in just the columns where they are. It is two of the living sources of income which did not yield quite so much in February this year as last. However, these are both sources which, just because they are living, can the more readily be stimulated and strengthened to more abundant yield through the months to come. Income from legacies cannot be so directly and effectually promoted. But churches and individuals, Sunday schools and young people's societies, can take the matter directly in hand and determine that the losses shall give place to gains. Especially while the Joint Campaign is in progress it is important for churches and individuals to keep up in their giving. And it is in order for the young people in Sunday schools and Endeavor Societies to bestir themselves for overcoming the balance of loss standing against them at the midyear.

THE FINANCIAL STATEMENT

RECEIVED IN FEBRUARY

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1908	$15,412.75	$17,485.13	$1,110.94	$3,111.92	$1,728.04	$1,308.50		$40,157.28
1909	12,650.18	18,954.48	623.46	4,793.44	14,731.63	1,563.50	$1,053.45	54,370.14
Gain		$1,469.35		$1,681.52	$13,003.59	$255.00	$1,053.45	$14,212.86
Loss	$2,762.57		$487.48					

FOR SIX MONTHS TO FEBRUARY 28

1908	$147,533.12	$97,667.57	$7,283.02	$24,245.09	$27,499.55	$10,718.86		$314,947.21
1909	147,261.44	94,213.08	6,405.07	31,107.16	54,877.17	10,707.04	$3,043.02	347,613.98
Gain				$6,862.07	$27,377.62		$3,043.02	$32,666.77
Loss	$271.68	$3,454.49	$877.95			$11.82		

A NOTABLE GROUP OF CANDIDATES

During the last two years the Board has appointed no less than nine new missionaries who are graduates of Carleton College. This fact alone is worthy of record, as rarely does any college make such a generous contribution to the foreign work. But the significance of the fact is enhanced when we find that it arose largely from the personal influence of one man. The class of 1903 in Carleton was notable for its group of volunteers, the central figure being Mr. Watts O. Pye, now serving the Board in Shansi. The other members were: Vinton P. Eastman, Percy T. Watson, Harry Stratton Martin, Florence M. Cutler, Clara B. French, and Rose Lombard. As one after another of these came to the time of application to the Board, they testified to the dominant influence of Mr. Pye upon the choice of their life's work. The story of these volunteers who were thrown into such sympathetic relations during college days is rounded out by the fact that three marriages have resulted, Miss Cutler going to China as Mrs. Eastman, Miss French as Mrs. Watson, and Miss Lombard having recently been appointed with her husband, Mr. Martin. Can any class in any college equal this record? To fill out the list of nine, mention should be made of Miss Kate E. Ainslie, of the class of 1908, now in Turkey, and of Obed Johnson, of the class of 1906, recently appointed to China. It is evident that the missionary interest in Carleton is not dying out. So far from that being the case, the college, together with the church at Northfield, Minn., has just undertaken the support of Dr. and Mrs. Watson in their medical work in Shansi. For several years the students, through a committee of which Prof. Franz Exner is chairman, have been accumulating a fund for this purpose, and had over $1,000 in hand when the arrangement was entered into. The commissioning service for Dr. and Mrs. Watson was held at Northfield on February 14, and is reported to have been an occasion of great solemnity and joy. The sermon was preached by Rev. H. K. Painter, PH.D., and the commissions were bestowed by Dean H. C. Wilson, PH.D., as representing the Board. No one rejoices like ex-President Strong over the turning of so many Carleton graduates to the work of the American Board, due in large measure to the broad and deep missionary current which for many years has run through the life of this institution. Who can estimate what Carleton will do for the kingdom through these nine consecrated lives, or measure the reflex influence upon the life of the college in years to come? Verily her lines have gone out through all the earth!

BY-PRODUCTS OF THE APPORTIONMENT PLAN

We consider the working of the Apportionment Plan of benevolences assured. The Joint Missionary Campaign has made this evident beyond any reasonable doubt. East and West the churches are welcoming and taking hold of it with commendable earnestness. It may take a year or two yet to get the plan fully under way, but it is bound to come. And then begins the glorious time when our societies can estimate with reasonable certainty the amount of their incomes, and so avoid going into debt.

This being the real purpose of the plan, sundry incidental benefits are likely to arise, by-products as it were, when it becomes established. Let us enumerate some of these: —

1. Our denominational objects will have the right of way in our churches. Outside objects, good in themselves but of minor importance, will not be allowed to crowd out the appeal of our own work. The churches, face to face with a definite and stimulating budget of benevolence, will not want to push to the front objects for which they have no particular responsibility. They will say, "Let the children first be fed."

2. The adoption of the Apportionment Plan will do away largely with the objection to missionary sermons and secretarial addresses from the pulpit. These will no longer be called "begging sermons," because the money will have been raised at the beginning of the year, and the secretaries and missionaries will be giving reports upon the investments of the people.

3. The promotion of business methods in all church affairs will also result. When the benevolences are placed upon a business basis the home expense budget will receive like attention; the pastor's salary will be adequate and paid promptly; the church will avoid the disgrace of an annually recurring deficit. Already the people are beginning to say, "The King's business must not be done in a slipshod way."

4. The unifying of our benevolent work and interest will be a gain of large proportions. With all the people supporting all the work, silly partisanship in benevolence whereby some say they will work for home missions but not for foreign missions, and *vice versa*, will be done away.

5. There will be a steady development of denominational consciousness and loyalty. This is the weak spot in Congregationalism today, and it must be cured. No better remedy than to build up the sense of responsibility and partnership in good works. Let us do our supreme task together, and all other kinds of fellowship will follow.

6. There will be a material reduction in the administrative expenses of our societies. The officers of these societies are now largely employed in raising the funds for the work, and considerable expense is thus incurred. When the state conferences and local associations get behind this work and the pastors take their proper leadership in it, the societies will be materially relieved of expense.

7. There will be an improvement in the statistical tables of benevolence in our Year-Book, the need of which is already apparent. The present columns include all sorts of gifts. Steps are already being taken to correct this. The Apportionment Plan will also prove a motive for greater accuracy in reporting to the Year-Book. When church officials realize that their apportionment is based largely upon their past benevolence they will be the more careful to see that their reports are correct.

In our opinion these incidental gains, together with the main purpose of the plan, make the apportionment idea the most important measure now before the denomination.

FAVORABLE FORCES

Ever since the great awakening in China, which, by common consent, is regarded as marking a new era in missionary work, the question has been prominent in many minds: Will the church at home rise to the opportunity; is there to be a new era in giving to match the unparalleled demands of the work? For a time it seemed as if it meant little or nothing to the Christian people of America that the whole Orient had become an audience for the Christian message. The work went on, but under no new stimulus. Gifts were not increased; volunteers were not coming forward in large numbers. The missionaries looked on during those days of inexplicable lethargy with amazement and sorrow. It seemed to them that the hour of Christ had struck in foreign lands, and that the church surely would advance to the new opportunity with majestic tread. When no response came they suffered keenest disappointment. It is greatly to their credit that, in spite of their disappointment, they have toiled on with redoubled energy, and have never relinquished the hope that eventually the church at home would rise up to meet the new conditions abroad.

Are there any signs today of an awakening church? We think there are, and abundant reasons for encouragement. One thing of note is the changed tone of the daily press and of the leading magazines toward the missionary enterprise. The days of sneering allusions and of open attacks seem

to be past. Leading journals are now distinctly friendly to foreign missionary work. They recognize the economic and social value of missions and do not hesitate to publish missionary intelligence as an integral part of the world news.

Pastors are preaching on missions more frequently and effectively than in the past. They have learned that news from "the far-flung battle line" has a tonic effect upon the work at home. They recognize that the world spirit which has seized America finds its highest expression in the church. Some of them have learned to seek for light upon theological problems in the experiences and utterances of Oriental Christians. Best of all, there is coming to our pastors a new sense of the world mission of Christ and of the universality of our religion. They are finding missions the most preachable thing in the world.

But even more significant is the rising of the laymen during the past two years. Leading Christian laymen have taken the field for world evangelization. The organization of the Laymen's Missionary Movement, in connection with the centennial of the Haystack Prayer Meeting, has developed and accredited itself to such a degree as to warrant large expectations for its future. The conferences held in Canada, the South, in Boston, and the West have been a revelation to many. Those who supposed foreign missions had lost their grip upon the modern man are finding that there is nothing in the whole realm of interests which grip like this. Moreover, the movement is intensely practical. It is more than inspiration; it is method and work. It cheerfully accepts giving as the real test of the movement, and is willing to be judged by its financial fruits.

These are some of the new forces at work to meet the new era of opportunity: the converted press, the enlightened ministry, the awakened laity. Something must come of all this new activity, and come with reasonable quickness. The word, then, we would send to the waiting and toiling men and women on the field is one of courage and hope. God has not opened the doors of the world without the power to lead his people in. His people shall be willing in the day of his power. Great victories are in sight on the foreign field, and we who must labor at home in these supreme days of the kingdom are not to be deprived of a share in the great achievement.

IN THE DEW OF THEIR YOUTH

In recent years Yale University has furnished for the service of Christ in China three young men of rare talent and symmetry of character, all of whom were called to their reward after a very brief career. Horace Pitkin, the martyr of Pao-ting-fu, Lawrence Thurston, one of the founders of the Yale Mission, who died soon after reaching the field, and Warren Seabury, whose untimely death by drowning is fresh in our minds, form a notable group in the annals of missionary work. To these might be added Henry Dickinson Smith, son of Dr. Arthur H. Smith, who had just completed his preparation for service in China when he met his death by drowning at Lake Geneva. Each of these lives has been given to the public in a memorial volume. The one in memory of Warren Seabury, written by his father, and entitled, "The Vision of a Short Life," is reviewed in this month's Bookshelf. Together these books form a rare series of biographies, and are likely to be a revelation to many as to the high quality of young men offering themselves for foreign missionary work. America has given her best to China in these young men. In their consecration of themselves to Christian service on the foreign field, in their realization of Christ in everyday experience and the absolute acceptance of his leadership, the very dew of their youth was devoted to him.

FOREIGN DEPARTMENT

WHEREIN MISSIONS PAY

By Secretary JAMES L. BARTON

HOW can results of mission work best be measured? It is certainly not by numbering the stations occupied, or counting the amount of money used. We may also say that it is equally a mistake to conclude that the number of pupils in the schools and the sums total of the members in the churches together or separately constitute the standard of failure or victory. Success in the kingdom of God can no more be measured by statistics than you can fathom the depths of patriotism with a plumb line or the length and breadth of God's love with a yardstick.

In the early days of foreign missions, it was indeed a mark of success to be able to report access to a country with the privilege of residence. This was often obtained after long struggle and great sacrifice. It was also a mark of victory when the first converts made public profession of their faith in Christ and became his avowed followers. In the earlier reports of foreign missions, prominence is given to the honorable roll of those who had thus allied themselves to the Church of Christ. So much weight was attached to this fact as an indication of the success of the work carried on that in the statistical tables of the American Board a column was continued, until recently, in which was recorded each year for each station "the total number of baptized Christians from the beginning until the present time." To those who prepared these tables, the measure of successful effort seemed to be gathered up in the number of those who had been brought into the Christian Church.

In the earlier days of modern missions plans were made and effort was directed principally to reaching individuals and bringing them into saving relations with Christ. In the plea for re-enforcements and for money, attention was called to the multitudes who never knew of Christ, while reports of the conversion of individuals were the most acceptable and interest-arousing of all missionary information. What I desire to make plain is that until comparatively recent times it has been customary to look upon the bringing into the Christian Church of the largest possible number of men and women as the end to be accomplished in our missionary operations. For anything more than this few cared to make plans, while many at home believed there was nothing beyond worthy the attention and support of a missionary society.

In these latter days, while not minimizing the importance of reaching individual men and women as did our Lord himself when upon earth, we have come to see that Christian missions have a large work also to perform in creating permanent Christian institutions, developing a new Christian society, and laying the only foundation possible for a safe and righteous national life.

We have become more or less familiar in these recent times with reports of the mission schools, hospitals, printing establishments, and industrial plants, to say nothing of the strong, aggressive native Christian churches, all of which constitute a vital force in non-Christian countries for influencing individuals and ministering to their bodies, minds, and spirits. Through these va-

rious institutions modern missions are reaching the entire man, with the avowed purpose of creating in him new ideals and giving him new aspirations, which can be satisfied with nothing less than the best Christianity can afford. These institutions now belt the world, and are putting their impress upon all of the races of non-Christian lands.

Appearing in no form that admits of tabulation, heralded by no proclamation, and embodying no preconceived policy, another distinct result of modern missions is making itself increasingly manifest. It might be called one of the by-products of missions. I refer to the new Christian society that is now widely recognized as a living and irresistible force, increasing in volume and power with each passing year, and manifesting itself in every non-Christian country in which modern missions have been in operation for any considerable time. This subtle force belongs to no denomination, and is the product of no single mission. It is but the natural and inevitable result of the multiplication of educated native Christian men and women, gathered into Christian churches, organized for aggressive Christian work among their own people in their own land, with ideas of fraternity, purity, and righteousness obtained from the gospels of Jesus Christ.

This new society has grown up and developed around the missionaries who have planted their homes in the midst of the peoples they would reach, and there they have lived and reared their children, and in multitudes of instances there have they been laid to rest in the soil of the land of their adoption, and among the people for whom they sacrificed. In a large number of cases the son has stepped into the place made vacant by the fall of the father, so that at the present time even the third generation of missionaries is directing the work whose foundation was laid by the grandfather.

During the past 100 years foreign missions have been carrying on the most carefully planned, widely extended, and persistently applied system of social settlement this world has ever witnessed, and the results are now apparent in the new social order that is emerging in every one of the regular mission countries. The example set by the missionaries is followed by native Christian leaders, thus multiplying the forces operating for social reform.

Out of this has come the new conceptions of what constitute a home, a new respect for women, a new sense of fraternity, of purity, and of righteousness, with a steadiness of purpose and a community of interest that binds together and builds up society, and eliminates those forces of evil that would destroy it. Certainly one of the measures of success in modern missions is the new, aggressive, purified Christian society that is becoming a force to be reckoned with throughout the nearer and farther East.

There is another "by-product" of missions little noticed as yet, but just at present coming widely into prominence. It is the national awakening of the great Asiatic races throughout the East. This has been most marked during the past ten years, and has now reached that stage when it is attracting the attention of the world. Nearly one-half of the human race has in that period aroused itself from ages of isolation and national indifference to a consciousness of a mission in the world, and an ability to fulfill that mission by well-directed action based upon principles recognized by Christendom as fundamental and abiding. Thus has the new national life of Japan, Korea, China, India, Russia, Bulgaria, and Turkey already assumed wholly new phases of manifestation and power, or is still in a formative process leading to far-reaching possibilities.

It was the Christian missionary that first carried to these countries those fundamental truths that, through adoption by the state and nation, are capable of uniting discordant elements and giving strength and permanency.

While the missionaries themselves

have had no political ambitions, nor have they sought for the Christian converts national recognition, yet it is a fact capable of the clearest demonstration that these countries owe their recent national awakening to the principles that were carried to them by the Christian missionaries of the last century, and which have been embodied in the Christian institutions and the new Christian society, the inevitable products of the introduction of the gospel of Jesus Christ into any land.

Christian missionaries set out a century ago to bring to bear upon the multitudes of men and women in the East the saving gospel of Christ. "To save souls" was their mission and their commission. Than this no more worthy service can be conceived. To this they gave themselves with self-sacrificing zeal. Today, as the results of their effort, we find the church of God widely established in the earth among all races; but what is more, and what was not expected at the first, we find a strong, aggressive, Christian social order developing in all of those countries, and the entire East coming out into fraternal relations with the Christian nations, thus demonstrating the true brotherhood of man, which proves the genuine fatherhood of a common God.

In the face of these stupendous facts can there be any hesitation in our answer to the question, "Have foreign missions paid?" If it pays to save men and women, to save society, and to save the great Asiatic races for Christendom, then it pays to send out the Christian missionary and to sustain in the East the Christian church and school.

FIELD NOTES

Fruit from the Liberty Tree

(Western Turkey Field)

Rev. J. L. Fowle, of Cesarea, tells of a rather surprising form which the "Liberty Spirit" in Turkey has taken of manifesting itself: —

"We have had a temperance campaign right here in Cesarea this past fall, and it has gathered glorious headway. Soon after the proclamation of 'liberty' last summer the people began to hold meetings, at which, amid much sophomoric spouting, there was often considerable sense. Near the close of one of these meetings a priest said he had something to propose, but as the hour was late he would defer it until the next week. When some one called out for him to go ahead now he said that he and his family had determined to stop using intoxicants or offering them to others, and that he wanted to propose next week that others join him in this pledge. Immediately one of the leading men called out, 'I am with you'; others cried, 'So am I,' 'So am I.' This spontaneous movement among the Gregorians bids fair to be of untold benefit to them. Heretofore 'liberty' among them has meant only unbridled license; now they are learning that to choose the good is just as truly an exercise of liberty as to choose the evil. The time of seed sowing has been long and discouraging; it seems now as if the fruitage was near. And yet it is very probable that they will trim their trees in their own fashion; even if in some cases the shape is fantastic, we will rejoice at the fruitage."

Disciples, Openly and in Secret

(Madura Field)

From the Aruppukottai station of the Madura Mission, a recent report contains this interesting paragraph: —

"It was a great pleasure, a few months ago, to have seven men of four different castes appear for baptism. In this station there are several congregations made up from many castes from high to low, but as a rule one particular caste prevails or is predominant in

each congregation. So it will not be difficult to understand the joy of the missionary on that memorable Sunday when these four castes came together at the Lord's table. A number of inquirers who come from different classes of the community are likely to join us before long, as they no longer enter the Hindu temples or perform Hindu ceremonies. One high caste man, the richest man in the place, is a regular attendant and is on the point of being baptized. His only son, to whom he has given much of his property and with whom he lives, is violently opposed to the step, but his daughter-in-law said to him privately: 'You do as you like. I am a secret disciple and you will never want for some one to cook your food as long as I live.' It is inspiring to think that the Lord has these secret disciples hidden behind the doors of many houses in India, women who cannot break up family life and leave husband and children, but who adore and love the Master. This woman never attends our church and her name does not appear on our books, but I feel sure that it is written above. In the early years of my missionary life Nicodemus often suffered in my hands as I held him up as an example of timidity and indecision. In later years I have come to see that it might be well for me if I had the superb faith of the man who allied himself with the friends of a dead Christ. It is a question whether Christ calls for some of these women, who truly believe in him, to wrench themselves from husband and children, whom they love and who love them, to be ostracized by relations and friends and even driven from their towns or villages."

Speaking with Other Tongues

(Central Turkey Field)

Rev. William N. Chambers, of Adana, writing of a trip among some of the outstations in that mission, gives his observations of the changes which had come over the speech of the people, particularly the Moslems, as a result of new political conditions in the Turkish empire: —

"It was a marvelous thing to find people openly discussing the respective merits of candidates for Parliament; the probable work and influence of the Parliament; the probable action of the Sultan, as to whether he would be able to conform to the new program sufficiently to save himself from deposition; the necessary reforms in taxation; the probable changes in military service; the conditions on which Christians might serve in the army. These and such like subjects were freely discussed in public places with a freedom and confidence that indicated nothing of the horrid nightmare of repression that throttled all discussion a half year ago. I was impressed with this also, that I did not hear once the epithet '*giaour*' applied by a Moslem to a Christian. On inquiry the Christians testified that it was now seldom or never heard. That the whole Moslem community could in a day drop the use of an epithet that was the most common one in use by them as applied to Christians seemed a marked indication of their desire for good will. In talking over the situation with a Turkish official he declared that some of the Christians were agitating in a way that was hurtful to the new *régime* and calculated to offend the Moslems; but he added, 'We Turks have decided that if they smite us on the one cheek we will turn the other and so do all in our power to preserve the new *régime*.' That a Moslem should quote Christ's words, to indicate their line of action towards Christians, was to me another indication of the good will of the Moslems."

Self-Support Accepted

(Western Turkey Field)

Rev. Charles T. Riggs, who is doing yeoman's service upon the District Committee of the Joint Missionary Campaign in the Western District, furnished the extract given below from a letter recently received from Mr. Panousis, one of our Greek preachers in Constantinople. He prefaces the paragraph with this statement: —

"The Evangelical Greek Church in

Constantinople had been cut down $88 in the amount of aid given it for 1908 by the Board. They accepted this cut in January, 1908, with a prayer that the extra burden thus put on them might prove a blessing to them. Of the outcome Mr. Panousis writes, under date of January 26, 1909: —

"'Our finances this year have been flourishing beyond our hopes; for after the sum deducted by the mission had been made up to the two preachers (by the church) we had besides a surplus of about fifty dollars. And for the year on which we have entered, also, the Lord is showing us many signs that he will not leave us. Dr. Greene told me some days ago that the mission was considering cutting off a similar sum this year also. He asked me whether I thought the church would be able to make it up. My opinion was that they would; and the church, when I made the announcement to them at the annual church meeting, were delighted. All have come to understand by this time that you have been aiding us for many years and with generous sums, and that it is now time for us, even if we cannot do it all at once, to begin to learn to take steps alone, little by little, till we learn to run alone.'

"Such hearty response to a suggestion looking toward self-support is most refreshing."

Self-Support Volunteered

(European Turkey Field)

The following communication from Rev. M. N. Popoff, pastor of the First Evangelical Church of Sofia, Bulgaria, records another instance of a missionary church attaining to self-support. In this instance the initiative was taken by the church itself. Mr. Popoff says: —

"It is a very great pleasure for the members of the First Evangelical Church of Sofia, Bulgaria, to be able to notify you of the following fact, which we are sure will cause no less pleasure to you as one of the fruits of your missionary efforts in Bulgaria.

"In its last annual meeting the Sofia church, realizing the great needs elsewhere of mission aid, unanimously voted to assume the entire support of its work for the future and leave the aid that it has been receiving from the mission to be used where there is greater need.

"In taking this action the Sofia church recognizes the fact that the annual grants made by the American Board for its support ever since the Bulgarian Evangelical Society found it could not keep up the work here have been the means of sustaining this church until it has developed into a self-supporting church, and is now one of the strongest in the country.

"Thanking you, and through you the constituents of the American Board, for the aid that has been given us, we assure you that we will ever remain grateful to you for the light of the gospel which has been upheld in the capital of Bulgaria, whose influence for good has been felt throughout the nation, and that we will continue to uphold Christ as the Saviour of individuals and of nations.

"May God bless the American Board and its ministering to the nations of the world."

The Missionary as a Civic Force

(Western Turkey Field)

That the Christian missionary in the foreign field is not merely a preacher of other-worldliness, but the minister of a gospel which makes for betterment upon all sides of human life, is manifest in many forms. The schools and colleges which he plants and conducts, the hospitals and other humanitarian agencies which accompany his work, are well-known evidences of it. There are others none the less real if not quite so obvious. The missionaries' influence for the better upon civic life is not commonly so easy to trace, though sometimes it comes to light in most substantial ways. An outstanding instance of it is the public improvement in the ancient and historic city of Smyrna, secured largely by the energy

and resourcefulness of Rev. Alexander MacLachlan.

The widest street in that city, indeed the only one to which the adjective "wide" at all applies, is called Meles Street, because the traditional Meles River of which Homer wrote, and on the banks of which it is claimed he was born, runs down the middle of it between walls about ten feet apart. This stream has degenerated into little better than an open sewer, with a wretched cobblestone roadway running each side of it. Mr. MacLachlan was quick to discern the possibilities of this street if the stream could be arched over and the whole properly paved. Satisfied that here lay the key to material betterment of not only that street but a large section of the city, he set about to persuade the municipal government to undertake it at a cost of from five to eight thousand dollars. With the full co-operation of both the American and British consuls general, he succeeded after several months in convincing the provincial and city governments of its desirability and getting them committed to the scheme. When all was ready for beginning the work, Mr. MacLachlan was requested by the government to take general oversight of it, which he was glad to do, though already heavily burdened with the regular duties and responsibilities of his educational and other missionary work. Three or four months will be required to complete it, when Meles Street will be by far the finest in the city of Smyrna. It is expected that property along the street, considerable of which belongs to our Mission College there, will have nearly doubled in value as a result of this public improvement.

LETTERS FROM THE MISSIONS

MARATHI MISSION

IN THE THRONG AND PRESS

Dr. Lester H. Beals, writing from Wai under date of January 22, tells how all expectations were exceeded upon the opening of the hospital at that place: —

"We have always looked upon Wai as the one place where the mission ought to establish medical work; but even with this firm belief and with all we have seen and known of Wai so intimately in so many ways, we never have realized the real situation until within the last month since we began our work. The medical destitution far exceeds anything that I supposed this part of India could furnish. We opened our dispensary on the Monday following Christmas, without any advertising of any kind. We very innocently looked for fifteen to twenty-five patients, and had to care for ninety the first day. Before the end of the first week we had 135 on one day, and have had over 100 on a good many days since. On two days we have treated over 200 patients each day, 214 one day and 210 the other. One hundred and forty-two is the largest number of patients that have previously been treated on any one day in any dispensary of the mission since the famine of 1897–99, 142 being our largest day in Sholapur. Of course Wai is not one-fifth the size of Sholapur, and though a great many of these patients come from the many villages up and down the Krishna valley within a radius of ten or twelve miles, still we know that this population cannot continuously furnish such crowds of sick people. A great many of those coming are old chronic cases and incurables who will not come when they find out how little can be done for such troubles. Curiosity, too, undoubtedly swells the numbers; then a preaching service is held every day in the dispensary, and every one, practically, who gets any medicine is asked to pay something for it. If we were not really confident that all these things would soon lead to a considerable falling off in numbers we would feel hopelessly swamped, for we cannot do jus-

THE HOSPITAL AT WAI

tice to anywhere near so many cases and attend to the considerable numbers of them who need operations and more careful and prolonged treatment. The number of cataracts and other operative cases that have exceeded our ability to care for them would fill our two little wards over several times. But, with all the factors that are sure to reduce the actual numbers in the future, certain it is that the medical need here is very great, and exceeds any estimate we had ever made of it.

"After delays and prolonged negotiations, we succeeded in renting the most suitable building for our work that the town affords. I inclose a picture that gives some idea of how it looks from the street. About one-third of the building, the right end as you look at the picture, is occupied by a native shop. The upstairs portion is occupied in part (something over half of it) by a school. The street in front is very narrow, so that a front view of the building cannot be taken. It gives us two wards which together will accommodate ten or eleven patients. We have put in several partitions, windows, and doors, and made many minor repairs; but at best it can never be anything but exceedingly cramped and inadequate quarters, too dark in one or two places to be of little use at all. The landlord is a troublesome fellow, who is just now trying to limit us in a way that would almost cut off entirely our provisions for in-patients."

MADURA MISSION

FIRST IMPRESSIONS

Before being long enough in India for his first impressions to wear off, Rev. Burleigh V. Mathews puts them on paper, and makes them part of a letter from Battalagundu, under date of January 23: —

"The thing that impressed me first on the exterior of things was the absence of Europeans. I knew, of course,

that the people were Indians, but I had expected to see white men in some numbers among them. Here, however, I was greatly mistaken. In the city of Madura, with a population of 107,000, I saw only a dozen or two of American and English people, while in this station the Eddys and I are almost the only white people in a population of 150,000. It seems strange at first. On the other hand, I am surprised to find what good English the educated Indians speak, and how familiar they are with much of our own tradition and history. For example, I was talking with a Christian schoolboy one day, and in some way I referred to George Washington and the cherry tree. I found that he was well acquainted with the story, and understood, too; that higher criticism had got in its work there as elsewhere. The boys and their parents as well seem to be very keen for a good education, and, I think, would be almost as anxious for Christianity, if it were not for the thralldom of their caste.

"Another thing that is certain to impress a man just coming into India is the poverty of the people and of the country itself. The people look to me ill-cared for in many cases. This is not true of them all, but varies, I think, with the price of food, for the outcaste people around us here look better fed than they did a month ago when the price of rice was almost up to the famine level. Since then a heavy rain has insured a good crop this spring and brought the price down to a normal figure again. But the soil is rocky and dry and hard to cultivate. It is surprising that so many million people, in good seasons, can actually get a living from it. It is wonderful, too, how clean they keep the whole country swept of anything that might be used for food or fuel. All twigs and sticks are picked up for wood, the bullocks and goats eat whatever grass or stubble there is in the fields, and the poorer people get everything that the animals and birds do not discover. The whole place looks almost as if it had been combed to secure whatever was worth while, and they seem to think almost anything is worth while.

"The people themselves seem very funny to a newcomer. They are all so very courteous and so unconscious that they may be furnishing amusement for any one else. That is something which works both ways I am aware, for I notice that a white man with a suit of clothes and a hat on usually attracts some attention in the little remote villages where few Europeans are seen. This courtesy is not altogether false, because the people are really of a gentle, kindly disposition, but no doubt some of it is put on in the presence of white men. They seem to feel a great respect for Europeans.

"Last month Mr. Eddy took me on a preaching tour with him up in the mountains. It was a valuable experience for me, because we were in continuous contact with the Indians. It gave me an opportunity to make a little start on the language, and it afforded also a fine opportunity to see how the people appear in their homes at a distance from foreign influence. If any one at home is leaning towards Hinduism, as some of them pretend to be, an infallible cure for them would be to spend a week in the mountains right in the midst of it. It is not an attractive religion by any means, as far as I have been permitted to see it. It seems to be noisy, filthy, and devoid of power to help its people. The temple in Madura, for all it is so massive, would be abated as a nuisance if it were found on a Metropolitan Park Reservation in Massachusetts, on account of the noise and dirt inseparable from its worship.

"I have been very fortunate in being assigned to spend the winter with Mr. and Mrs. Eddy in this cool, breezy station. Both of them speak Tamil fluently, and they have been able to direct me and give me a great deal of good advice as I was beginning upon it. I find the language fairly difficult, though no more so, I think, than Latin or Greek. It will be a great help to

me, as I am beginning to use a few words, to have so many children around to talk with. There are eighty in the boarding school on the compound, and they are always glad to help a man polish up his speech. I find the missionaries of our Board all very cordial and ready to do anything they can for me."

SOUTH AFRICAN MISSION

RHODESIAN BRANCH

A STRENUOUS LIFE

That the life of a missionary in this South African field is not purely scholastic or academic and is anything but leisurely is evident enough from what Mr. C. C. Fuller writes of his occupations at Mt. Silinda last Christmas time: —

"The pressure of this new building for the school is so great and the need of lumber to complete the other buildings is so insistent that we go on as if we were well-drilled machines instead of broken-down men.

"Contrary to my declared intention of never doing so again, I am running the sawmill a large part of the time without any white assistance, in order to allow Mr. Hirst to go on with the building operations at the new house. I have the best force of native laborers at the mill that we have ever had, and things are running very smoothly. It seems too bad to let it stop when the needs are so many.

"The new house is now ready for the roof, and we shall begin on it next week. So far the weather has been favorable and little damage has been done by the rains. I hope to finish the sawing for the roof next week and Mr. Hirst will begin on the rafters.

"We can say without boasting that we have a set of buildings here at Mt. Silinda without a rival in all South Africa when cost and quality are considered. For instance, the new schoolhouse will easily be *worth* $6,000 to $8,000 and would be valued by many of our sister societies at $10,000, and we began it with only $1,200 in sight because we can use school labor almost entirely in its erection. The bricks and tiles are made largely by schoolboys, the lumber is all sawed by them, they make the doors and sashes in the shop, they help in the stone and brick work, and do all the carpenter work on the building. All we have to do is to feed them, furnish dormitories, and pay them for their extra work.

"Under our system we must furnish the boys work in order to make them self-supporting, and their well-directed labor makes it possible to build fine houses at comparatively little cost. Teachers who have a self-supporting school in mind are the best ones for Africa. These people must be trained to do things and to earn money if they are to be civilized; and it is my belief that they can never be Christianized without lifting them onto a higher plane of living, and that is only possible to people who can earn more than twelve cents per day."

MICRONESIAN MISSION

THANKS FOR THE PICTURES

We are very glad to give space in these columns to the following letter, which came too late for insertion in the last issue of *Congregational Work*. It is addressed to the friends who sent pictures and picture cards to the writer of it in response to a communication of hers which appeared in *Congregational Work*. The *Herald* accepts this letter as the first installment of its inheritance of the foreign department of *Congregational Work*: —

"KUSAIE, CAROLINE ISLANDS,
"December 28, 1908.

"DEAR FRIENDS: —

"I am going to ask the editor of *Congregational Work* to publish this letter of thanks to all who so kindly have sent me pictures and picture cards to use in my work during 1908. I would gladly write each and every one a letter of thanks if time would permit; but as my life, with its school,

meetings, house and outdoor work, to say nothing of my correspondence, is a very busy one, I think you will pardon me if I write you all a general letter, as you say you sent your pictures after reading a letter of mine in the *Congregational Work*.

"I have endeavored to use your pictures and place them where they would do the most good and where they would be appreciated. Many of them have been made into scrapbooks and given out to our island people at this Christmas season. I had some of the older girls and our three boys help make these during the evenings. I told them I would not care to have to pay them wages for their work, for they had to stop and admire about every picture they pasted in. One girl sat looking so long that I said, 'Lurene, do you think you will ever get your book finished if you sit gazing the whole evening at one picture?' She sighed and said, 'But I feel so sorry for this poor woman, that it seems as if I could not leave her.' The picture was the one entitled, 'The Doctor,' where the doctor is intently watching the sick child and the mother's head is bowed in grief on the table. I wish you could look in at a group of our people sitting around on the floor, and calling the attention of one another to some one picture which had specially taken their fancy. What an education pictures are to those who are destined to remain in the same place all of their lives!

"I thank you all very heartily for your part in helping to make many of our people happy by your thoughtful kindness. I assure you they appreciate it.

"Yours in our Master's service,

"LOUISE E. WILSON."

WESTERN TURKEY MISSION

AMERICAN INFLUENCE

Rev. Alexander MacLachlan, writing from Smyrna to Secretary Barton, gives this bit of testimony to the influence of American ideas and administration upon the recent political developments in the empire of Turkey: —

"Your estimate of the contribution of American institutions to the new order of things in Turkey has received interesting confirmation from Enver Bey, the hero of the Reform Movement, during his recent visit to this city. In the course of a conversation I had with him on the new *régime* he commended in the strongest terms the great service Americans and American institutions had rendered to Turkey, and said that these had been a great source of encouragement and inspiration to him and his compatriots in undertaking the work of reform."

PARLIAMENT DAY

The event of which a picture is given in the frontispiece of this number was an occasion of general holiday making throughout the empire of Turkey. Readers of last *Congregational Work* will remember Dr. Greene's account of what took place in Constantinople upon the opening of parliament there. Rev. Theodore A. Elmer, of Marsovan, gives the following account of how the day was celebrated in one of the interior cities: —

"The seventeenth day of December was the greatest day this country has ever seen. On that day the opening of the new parliament was celebrated all over the empire. The students and teachers of our college were invited to join in the procession which moved about the streets of Marsovan on that day. I walked with the boys for more than four hours through the narrow streets, which were covered with filthy mud, ankle deep in many places. The enthusiasm and the joy shown by all classes of the people were extraordinary. The government officials invited the Americans to stand beside them on the steps of the government building before the great crowd of people, while the *mufti*, who is the head of the Moslem religious community of the city, offered up many earnest prayers to Allah for the success of the new gov-

ernment, and the governor made an address in praise of liberty and the new constitution, urging upon the people the necessity of loyalty to the new government and of obedience to the law. The success which the Young Turk party has had thus far in keeping order among people full of ignorance and superstition, race prejudice, antagonistic nationalism, and religious fanaticism is one of the most extraordinary phenomena which has ever occurred in the history of any country.

"Effects of the new liberty may be seen in various ways in our institutions here. The native professors now speak freely in public to the students on political subjects. Liberty or some subject connected therewith is the theme of nearly all their public utterances. They seem like caged birds which have been just let loose. They are very happy, but they scarcely know how to use their freedom. This is scarcely to be wondered at, since before the 24th of last July it was forbidden even to speak the word liberty or to say a word in public on political subjects. The censors would not allow the word *yildiz* to be printed, because *Yildiz Kiosk* is the name of the Sultan's palace. *Yildiz* seems like an innocent enough word, and yet pashas have been sent into exile, separated from their families, and imprisoned for using it. There was a pasha exiled in Kavza, a town only twelve miles from here, for using the word 'star.' He had held some office in Constantinople, and on one occasion, when he was invited to one of the Sultan's banquets, soup with star-shaped pieces of macaroni was served, and the pasha made the remark that he did not like star soup (*yildiz* is the Turkish word for star). A spy overheard this remark, and the same night, after the pasha had returned home, the police arrested him, separated him from his family, cast him into prison without any trial, and exiled him in Kavza. People in the old days had to be very careful how they wrote and spoke. Now that speech and the press are free, people tend to abuse their freedom."

THE WIDE FIELD

AFRICA

A STRONG LEADER

Among the strong men who have been leaders of missionary advance in Africa was Rev. James Stewart, M.D., D.D. Of him perhaps more than of any other it may be said that he took up the mantle which fell from David Livingstone at his translation. It was from Livingstone that he received the inspiration which determined him to take up missionary work in the region which Livingstone had opened up. Upon his first visit to Africa he met the great explorer missionary in person and received from him much encouragement. In 1874, after he had become a missionary of the Free Church of Scotland, he stood at the open grave of Livingstone in Westminster Abbey, and there determined to raise a monument to him in Nyasaland in the form of a community which should be a center of commerce, civilization, and Christianity. In 1875 the first "Livingstonia" party started, and a year later Stewart and a larger band followed. After founding Livingstonia he spent the remainder of his life in strengthening the work of his mission at Lovedale.

Principal Forbes Jackson, M.A., writing of him in the *Regions Beyond* magazine for February, pays him this tribute: —

"It would be well if all missionaries and all government workers in the Dark Continent could study the methods this prince of missionaries used to uplift the African. Three attitudes may be adopted towards the native, extravagant laudation, pagan scorn, and Christian reasonableness. The native is hard to understand. He can say one thing, think another, and do

a third; but Stewart, in his power to comprehend him, in his passion to help him, in his practical wisdom in teaching him, and in his absolute fairness towards his rights, found the secret of success. In this stirring, instructive, and inspiring biography we see what one well-prepared and nobly consecrated man can do for whole tribes of men as educationalist, agriculturalist, physician, captain of industry, and Christian statesman. Stewart believed and acted on the belief of the salvability of the pagan; he maintained unfailing sympathy with the natives, manifested unfaltering justice towards them, and ceaselessly labored to train them to work out their own redemption. All his life through and in the midst of the difficulties that clouded his last years he kept his Christian optimism, rested his heart on the promises, and held with the apostle that 'we are saved by hope.'"

JAPAN

WORKMEN OF GOD

The *Japan Evangelist* for January records the death of two Christian workers in that country. The older of the two was a native Japanese, Rev. Masatsuma Okuno. As member of a samurai family he was well educated in Chinese as well as Japanese literature. The change with him from the religion of his forefathers to Christianity was a gradual process and extended over a considerable time. The first step toward it was his employment by American missionaries as a teacher of Japanese. At first he shared the opinion prevailing in Japan at the time, that Christianity was injurious to the welfare of the country. With a view to opposing the spread of it he gave careful study to it, with the result of his becoming at length a convinced and devoted Christian disciple. When he requested baptism he was deferred for a time on account of his former opposition to Christianity. When at length he was baptized he began at once to preach. His familiarity with Scripture, together with his deep piety, made his ministry very effective. For twenty years or more he traveled widely upon preaching tours throughout the whole of Japan, exerting much influence both by his life and teaching. Rev. Henry Loomis says of him:—

"Not only has Mr. Okuno been an active and successful teacher and preacher, but for many years he was the assistant in the translation of the Bible. In this way his scholarship and ability have been of great value to the cause of Christianity in Japan. As an example of devotion to the work of his Master he has left a noble record. His writings and poems are highly valued by the native Christians, and in many homes they may be seen hanging on the wall with his signature on the margin; and some are said to have been led to Christ by these writings."

The other whose death is recorded was an American, Dr. Howard Slade, who had lived for fifteen years in Kobe. His Christian work was unattached and independent of all church support. He maintained himself by his profession as dentist and physician, using his Sundays and other leisure times in holding gospel meetings and giving Bible readings. While eccentric in some of his views, he was highly esteemed by the missionaries of different Christian bodies, with whom he held sympathetic and personal relations. He is said to have been especially helpful to young men as they were entering upon their missionary experience in Japan. His wife, who survives him, was Miss Emma Anderson, granddaughter of Dr. Rufus Anderson, so many years Foreign Secretary of the American Board. Mr. S. E. Hagar says of him:—

"Only the highest of motives prompted this earnest Christian man to come to Japan; and during his fifteen years of residence in the city of Kobe he never lost sight of the exalted aim of preaching the gospel and living a life of devotion to the great

Nazarene, and many Japanese will trace the beginning of their Christian lives back to him."

MADAGASCAR

A MISTAKEN POLICY

In an article on "Christian Missions in Madagascar" in *The East and the West* for the first quarter of this year appeal is taken by the Rev. James Sibree, of the London Missionary Society, against the French colonial policy in that island in terms as just as they are pronounced. "Are Protestant missions to be gradually weakened and crushed by the action of French officials? Is this really the meaning of *Liberté, Egalité, Fraternité* in Madagascar? Is the story of Tahiti to be repeated on a larger scale in the great African island? We freely accord to French missionaries perfect liberty of action in all our English colonies; in Basutoland, in Natal, in Zululand, in India, and everywhere else they have the same privileges and freedom to teach and preach as Englishmen, and in many cases their schools have liberal grants from the colonial authorities. We do not ask for any monetary help from the French government, but we do ask, and we think that our government has a right to demand for us, freedom for our work and religious liberty for the Malagasy Christians, the same liberty and freedom, and no more, which is freely accorded to all French missionaries and their converts in every English colony.

"We do not think that peaceable and law-abiding Malagasy Protestants should be liable to fines and imprisonment for quietly worshiping God in their houses (and this has been done many times during the last eighteen months), while large numbers of other natives are allowed and encouraged to have noisy games and dances and songs, as they did in heathen times. We do not see why our church schools should be suppressed, and thousands of the children of our congregations be deprived of any instruction. And we protest most strongly against the closure of numbers of our native churches and the attempts now made to fetter Malagasy Christian agency in so many ways, since evangelistic progress must always depend largely on native help.

"We have heard a good deal lately about the *entente cordiale*, and we rejoice in the friendly feeling now existing between the two great nations; but the action of the present governor general in Madagascar ill accords with the professions made by the home government of France, and we are sure that it would be repudiated by all fair-minded and liberty-loving Frenchmen. It was not the Christian but the avowedly heathen Malagasy who rebelled against French authority in 1896, and who were only reduced to subjection after a campaign of eighteen months. The Protestant Christians are constantly enjoined to give all obedience to the laws and to honor their rulers, and they do this. Could the authorities both in France and Madagascar but free themselves from prejudice, they would surely see that the advance of Christianity in the island is the best guarantee for order and true progress and enlightenment among its people; and they would then not hinder but encourage those who have done so much for Madagascar in the past, and are still earnestly desirous of working with them for its further advancement in the future."

PERSIA

AROUSING FROM SLUMBER

The March number of the *Church Missionary Review* has eleven pages filled with "Reminiscences of a Recent Tour in Persia," by Rev. W. A. Rice, M.A., of which the last page is an especially fine summing up. He says: —

"Many Persians deeply feel their country's impotence and decay, and are determined to remedy it. They have heard of Japan's marvelous progress and power through her adoption of Western learning and methods, and they are resolved to follow her example and adapt themselves to twentieth century needs.

"It is rather pathetic to see the hoary East striving to copy the younger nations of the West. They think that a constitution after European models is the first requisite, so they have adopted one. But it must be confessed that the new suit does not fit the ancient wearer very well at present, and it will take time to find out exactly what the needs are and how they can best be met. The whole situation is peculiarly complicated and of deepest interest, and he would be a rash man who would venture to prophesy what the ultimate outcome will be.

"Meanwhile Persia's great need is for men, enlightened, loyal, and disinterested, trustworthy and upright. And therefore she wants those who will train her sons and educate them in the highest sense, not merely teaching them modern languages and so forth, but all that is best in Persian itself, with modern languages and learning added for those who will find them useful. The sense of right and justice, of truth, honor, and genuine patriotism, must be developed. We believe this can best be done in the mission school, but the mission school must be thoroughly up-to-date and efficient, meeting the felt need and giving all and more than all that the native schools do. If these conditions be fulfilled it need fear no rival; its tone and discipline will insure success. It will, moreover, welcome every effort made by the people of the country themselves to educate their children. Every one taught to read is a definite advance toward religious liberty in the fullest sense; for the man who can read has the key to the evidence and can weigh and judge for himself, and is not compelled to accept unquestioningly all that he hears. Surely the day will come when enlightened sons of Iran will insist on being free and no longer tolerate a self-interested and domineering leadership over the rights of conscience."

THE PORTFOLIO

Fighting Our Battles

If Christianity should cease to grow where it now grows, and cease to spread where it as yet is not, there would be the greater fall. And on us would rest some, at least, of the responsibility. Christianity cannot be stationary: if it stands, let it beware; it is in danger of falling. Between religions, as well as other organizations, there is a struggle for existence. In that struggle we have to fight; for a religion to decline to fight is for that religion to die. The missionary is not engaged in a work of supererogation, something with which we at home have no concern. We speak of him as in the forefront of the battle. We do not usually or constantly realize that it is our battle he is fighting; that his defeat, if he were defeated, would be the beginning of the end for us; that on his success our fate depends. The metaphor of the missionary as an outpost sounds rather picturesque when heard in a sermon — or did so sound the first time it was used, I suppose — but it is not a mere picture; it is the barest truth. The extent to which we push our outposts forward is the measure of our vitality, of how much we have in us to do for the world.

From introduction to the "Study of Comparative Religion," by Frank Byron Jevons, page 264.

Missionaries and Foreign Policy

So, too, in the matter of foreign missions. The greatest agency today in keeping us advised of the conditions among Oriental races, who, however old their traditions and their civilizations, are now tending toward Occidental ideals, is the establishment of foreign missions as the outposts of the advance guard of Christian civilization. These missions have the duty of representing the ideal of Western Christian

progress, and through them such progress is to be commended to the races whom it is hoped we may induce to accept that same civilization.

The leaders of these missionary branches of the churches are now becoming some of our most learned statesmen in respect to our proper Oriental policies, and they are to be reckoned with by the men more immediately charged with the responsibility of initiating and carrying on such policies.

From address of President Taft at the Academy of Music, Philadelphia, February 22.

Industrial Missions

Though natives mostly ask for book learning, it is yet more desirable to offer them opportunity of industrial training. The objection of Europeans to teach trades to natives based on competition is very shortsighted. The South African natives as a rule are wanting in initiative and self-confidence. After proper training they prove useful apprentices and fair journeymen. But it is unlikely for generations to come that they will be found efficient as master workmen, a position which appeals to the European and which it is his own fault if he loses. Industrial schools are generally conducted by the various missionary societies and some of them have produced excellent results, considering the means at their disposal. Such institutions well deserve increased aid from the Administrations.

From a special report by Sir Marshal Clarke, on "The Education of Natives in South Africa."

THE BOOKSHELF

BOOKS RECEIVED

A Standard Bible Dictionary. Edited by Melancthon W. Jacobus, D.D., Edward E. Nourse, D.D., and Andrew C. Lewis, D.D., in association with American, British, and German scholars. New York: Funk & Wagnalls Co., 1909. Pp. 920. Price, $6.00 net.

Annual Report of the Smithsonian Institution. Washington, D.C.: Government Printing Office, 1908. Pp. 726.

The Bible for Home and School Uses. By George Holley Gilbert, PH.D., D.D. New York: The Macmillan Co., 1908. Pp. 267. Price, 75 cents net.

Present-Day Conditions in China. By Marshall Broomhall, B.A. New York: Fleming H. Revell Co. Pp. 58. Price, 50 cents net.

Missionary Achievement. By W. T. Whitley, M.A., LL.D. New York: Fleming H. Revell Co. Pp. 248.

The Most Popular Hymns. Selected and arranged by Gilbert Clifford Noble, A.B. New York: Hinds, Noble, & Eldredge. Pp. 108.

A History of Missions in India. By Julius Richter, D.D. New York: Fleming H. Revell Co., 1908. Pp. 469. Price, $2.50 net.

The literature of missions is greatly enriched by this book, recently made available in very readable English by the translation of Master Sydney H. Moore, of the Blackheath School for Sons of Missionaries. Its author, Dr. Julius Richter, is a German parish minister and missionary editor as well as writer of other missionary books. In many ways this is a model history. It is eminently impartial, both in the sense of not being fragmentary and of not being prejudiced. It tells the whole story of missions in India and tells it with a fine sense of proportion. It is exceedingly informing, both in the sense of acquainting its readers with a vast volume of material and of so relating it as to give intelligent and well-defined ideas of it. It is thoroughly comprehensive, while it is equally compact. With its 436 pages of text, it is not too large a book for what it undertakes, nor does it need to be any larger to improve its mastery of the undertaking.

Its method is in the best sense historical; not the mere recording of impersonal facts and events, nor yet a series of biographical sketches, but such a grouping of men, with the events and achievements in which they appeared, as to make the history so many chapters of life. Such missionaries as Xavier, Nobili, Carey, and Duff stand out life-size on its pages, but not simply as personal figures;

along with them stand out equally clear the principles and forces which they brought to bear.

Two things especially this book cannot fail to impress upon the American reader. In the first place, what magnitude there is to missions in India beyond all that has been done by our American churches. To us the American missions in India, especially those of our own Board, of the Baptist and the Presbyterian Boards, loom large on the horizon; but in this history of all the missions in India they get their due proportion in a comparatively few pages. The other thing is the real importance and recognized value belonging to our American missions in India among all the others. In dealing with the vexed problem of caste, Dr. Richter says: "The American Congregationalists (the American Board) at Madura took the lead" in a position whose "consequence was a grave crisis for the society" at first, but in the end became the common standing ground of all the Protestant missions. Again he characterizes the work of the American societies, the Baptists, Congregationalists, and Presbyterians, as well manned and financed. Of the American Board missionaries he mentions the Scudder family especially as "permeated through and through by a genuine missionary spirit." Of all the societies, he singles out the American Board as conspicuously effective in the work of famine relief.

Dr. Richter deals somewhat at length with the policy of the American Board in 1854, under the lead of Drs. Rufus Anderson and Augustus Thompson, in curtailing school and other organized work in order to extend vernacular preaching. He grants that the considerations leading to this are weighty and have a relative justification. He pays tribute to the ability of Dr. Anderson by calling him "the great missionary secretary of the American Board"; but he concludes that the outcome of a century's experience is "in favor of mission schools," and the American Board, he says, "soon saw that it had made a great mistake, and it is gradually building up a fresh educational system on its own lines." To the influence of Dr. Anderson and the American Board he attributes very largely "an important element in Indian missions, namely, the conception of an Indian church independent of the great society or Board." "These Congregational principles, which Anderson advanced with such skill, enthusiasm, and erudition," are now in vogue with several societies, including the English Church Missionary Society, for whose missions "a new era was thereby opened." "The American Board," says Dr. Richter, "was catholic enough to leave the form which modifications of Congregational principles should take in the hands of the missionaries on the field." Dr. Richter's volume is not only inviting to the general reader, but invites the careful scrutiny of the historical student.

The Vision of a Short Life: A memorial of Warren Bartlett Seabury, one of the founders of Yale Mission College in China. By his father. Riverside Press, Cambridge.

This is the third volume issued within a twelvemonth, each giving the record of a remarkable young man who had given his heart to missionary work in China. The Memorials of John Lawrence Thurston and of Henry Dickinson Smith have deeply moved large circles, especially of young men, and now we have the story of another kindred spirit, who, after three short years of labor in China, passed from the toil of earth to heavenly service. Warren Bartlett Seabury was certainly a notable character, well worthy of commemoration in this beautiful volume prepared by his father. The most effective portions of this memorial are the extracts from young Seabury's own letters, covering the whole period of his life at Hotchkiss and Yale to the time of his translation. They show him to have been a boy of exceptionally fine traits, a clean, pure soul that would win admiration from all who knew him. The development of his intellectual and Christian life while at Yale and Hart-

ford Seminary was most marked. By the time he was ready to enter upon missionary work in 1904, though young in years, he was a full-grown man, alert, with well-developed powers, profoundly religious, but free from morbidness, simple-hearted, yet filled with highest aspirations. Though a great lover of sports, he was deeply serious. Quick to enjoy everything that was rightly enjoyable, he was ever ready to sacrifice himself for the good of others.

He had a great share in the inauguration and prosecution of the Yale Mission in China, and went as its representative to Changsha, in the province of Hunan, to establish an institution for Christian training which might represent Yale University in Central China. With intense enthusiasm he labored to promote this enterprise, both on the field and among the students and alumni of Yale University. It was a noble beginning, and the spirit with which he conducted his work is shown in a letter to a friend: "Think of me as busy and happy. It is a good old world for one who is willing to work and hungry to make friends. Could any better world be constructed for one who wanted to do good than this one in which we live?"

This volume will be valuable in the hands of all young men, especially students in colleges and seminaries.

THE CHRONICLE

DEPARTURES

February 26. From San Francisco, Miss Adelaide Daughaday, returning to the Japan Mission.

March 9. From San Francisco, Dr. and Mrs. Percy T. Watson, to join the Shansi Mission. (See page 144.)

March 9. From Boston, Miss Emma C. Redick, returning to the West Central African Mission.

MARRIAGE

February 17. At Bombay, India, by Rev. Henry G. Bissell, Rev. Arthur A. McBride and Miss Elizabeth H. Viles, all of the Marathi Mission.

BIRTH

January 17. At Peking, China, a son to Dr. and Mrs. Charles W. Young.

IN MEMORIAM

The *Yale Alumni Weekly*, February 17, 1909, reports an anonymous gift of $5,000 to Yale University for the establishment in the Divinity School of a foundation in memory of the late Rev. Edward S. Hume, '70, "for many years a distinguished missionary leader in India."

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Dr. and Mrs. Percy T. Watson, of whom sketches and portraits are given upon another page, were set apart for their service in the Shansi Mission at a special commissioning service held Sunday, February 14, in the First Congregational Church of Northfield, Minn., of which Rev. Edward D. Dean is pastor. The sermon was preached by Rev. H. K. Painter, PH.D., the commissioning prayer offered by Rev. F. B. Hill, and the commissions presented for the American Board by Dean H. C. Wilson, PH.D. The Carleton Chorus Choir rendered special music.

DONATIONS RECEIVED IN FEBRUARY

NEW ENGLAND DISTRICT

Maine

Augusta, South Parish Cong. ch.	15 13	
Brewer, 1st Cong. ch.	16 22	
Farmington, 1st Cong. ch.	17 40	
Lovell, Cong. ch.	3 00	
Newcastle, 2d Cong. ch.	18 50	
New Gloucester, 1st Cong. ch.	5 00	
Portland, St. Lawrence Cong. ch., Geo. Wooster, 5; W. L. Blake, 10,	15 00	
Turner, Mabel Barrell, 1; Salome Barrell, 2,	3 00	
West Minot, Cong. ch.	6 00	
York Village, 1st Cong. ch.	23 00	122 25
Legacies.— Augusta, Joel Spalding, by Melvin S. Holway, Adm'r,		200 00
		322 25

New Hampshire

Dublin, Trin. Cong. ch.	4 03	
Goffstown, Friend,	1 00	

Hanover, ch. of Christ at Dartmouth College, for Sapporo station, 50 00
Keene, 1st Cong. ch. 40 00
Littleton, Cong ch. 202 70
North Hampton, Cong. ch. 13 50
Ossipee, Cong. ch. 12 00
West Lebanon, Cong. ch. and Sab. sch. 22 32
———, Friend, 500 00——845 55

Vermont

Cornwall, Cong. ch. 30 50
Derby, 1st Cong. ch. 18 85
Lower Waterford, Cong. ch. 4 00
Montpelier, Bethany Cong. ch., toward support Rev. John X. Miller, 70 00
Pittsford, Cong. ch. and soc., toward support Rev. and Mrs. E. A. Yarrow, 94.70; Fowler Chapel, toward do., 3.17, 97 87
Richmond, Cong. ch. 24 50
South Hero and Grand Isle, Cong. ch. 10 00
Townshend, Cong. ch. 21 05
Wallingford, Cong. ch., toward support Rev. E. A. Yarrow, 52 50
Westminster, Cong. ch. 14 00
Woodstock, Cong. ch. 43 85——387 12

Massachusetts

Ashburnham, 1st Cong. ch. 35 57
Ashfield, Cong. ch., for Pao-ting-fu, 5 00
Beachmont, Trinity Cong. ch. 10 00
Blackstone, Cong. ch. 10 00
Boston, Union Cong. ch., 454.19; Central Cong. ch., add'l, 291; Central Cong. ch. (Jamaica Plain), 200; Park-st. Cong. ch., 122.16; Mt. Vernon Cong. ch., add'l, 52; Eliot Cong. ch. (Roxbury), 51; Friend, Jamaica Plain, 50; Friend to the work, 20, 1,240 35
Boxford, 2d Cong. ch. 4 00
Centerville, Friend, 5 25
Charlton, Cong. ch. 9 00
Chester, 1st Cong. ch. 4 77
Fall River, Friend, 50
Gloucester, Magnolia Cong. ch. 20 00
Haverhill, Union Cong. ch. 5 00
Holyoke, 2d Cong. ch. 140 00
Lakeville, Lakeville and Taunton Precinct Soc. 17 07
Lawrence, Miriam Flanders, 1 00
Leominster, Francis A. Whitney, 15 00
Ludlow Center, 1st Cong. ch. 13 00
Malden, Linden Cong. ch. 5 18
Mansfield, Cong. ch. and Sab. sch., toward support Rev. W. H. Sanders, 34 44
Medfield, Cong. ch. 10 00
Milford, Cong. ch. 119 25
Newton Center, In memory Chas. C. Burr, 100 00
Newtonville, Central Cong. ch., for Tai-ku, 12 50
North Adams, Annie B. Jackson, 3 00
Northbridge, Rockdale Cong. ch. 10 00
Northampton, M. C. 15 00
Pittsfield, Ellen C. Kendall, 3 25
Raynham, 1st Cong. ch. 23 34
Rockland, Cong. ch. 35 75
Salem, Tabernacle Cong. ch., toward support Rev. D. S. Herrick, 62.44; South Cong. ch., D. S. S., 15, 77 44
Springfield, Hope Cong. ch., Friend, 10 00
Sudbury, Lucy S. Connor, 25 00
Wakefield, Cong. ch. 43 28
Walpole, 2d Cong. ch. 26 12
Webster, 1st Cong. ch. 27 03
Wellesley, Mrs. E. H. Jones, 1 00
West Newbury, 2d Cong. ch., T. C. Thurlow, 10 00
West Springfield, Ashley School and Charitable Fund, 146.94; Park-st. Cong. ch., 50.15, 197 09
Winchester, 1st Cong. ch., toward support Rev. A. W. Clark, 100; do., interest legacy D. N. Skillings, 200, 300 00
Worcester, Old South Cong. ch. 394 56—3,018 74

Rhode Island

Barrington, Cong. ch. 27 00
Kingston, Cong. ch. 230 00
Newport, J. R. Leslie, 24 75
Pawtucket, Darlington Cong. ch. 3 10
Saylesville, Memorial Cong. ch. 11 75——296 60

Young People's Societies

New Hampshire. — Hollis, Y. P. S. C. E. 5 75
Vermont. — East Dorset, Y. P. S. C. E., 20; Pittsford, do., toward support Rev. and Mrs. E. A. Yarrow, 3, 23 00
Massachusetts. — Barre, Y. P. S. C. E., in memory of Cyrus Hamlin, 1; Dedham, Allin Y. P. S. C. E., toward support Rev. C. A. Clark, 25; Hudson, 1st Y. P. S. C. E., for Aruppukottai, 7; Quincy, Atlantic Mission Study class, for Ing-hok, 7.50; South Acton, Y. P. S. C. E., for Shao-wu, 10; Stockbridge, do., for Ing-hok, 5; Wayland, Trin. Y. P. S. C. E., 1, 56 50
85 25

Sunday Schools

Vermont. — Chester, Cong. Sab. sch. 10 00
Massachusetts. — Holyoke, 2d Cong. Sab. sch., 23.36; Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary A. Fairbank, 25; Newton, North Cong. Sab. scn., 7.33; Norwood, 1st Cong. Sab. sch., 17.83; Orange, Central Cong. Sab. sch., for Aruppukottai, 16.41; Springfield, 1st Cong. Sab. sch., toward support Dr. C. D. Ussher, 100; Winchester, 1st Cong. Sab. sch., toward support Rev. A. W. Clark, 25; Worcester, Bethany Cong. Sab. sch., Miss Chapin and class No. 3, for Pang-Chuang, 15, 229 93
Rhode Island. — Providence, Elmwood Temple Cong. Sab. sch. 4 00
243 93

MIDDLE DISTRICT

Connecticut

Bethel, Cong. ch. 42 44
Branford, H. G. Harrison, 50 00
Bridgeport, West End Cong. ch. 26 20
Bridgewater, Cong. ch. 16 00
Bristol, Cong. ch. 82 00
East Canaan, Cong. ch., Mrs. Irene A. Cowdrey, toward support Rev. B. K. Hunsberger, 300 00
East Granby, Cong. ch. 5 00
East Hartford, David L. Williams, 1 25
Essex, 1st Cong. ch. 17 74
Griswold, 1st Cong. ch. 6 70
Hartford, In loving memory of Mary C. Hunt, 250 00
Lisbon, Newent Cong. ch. 17 45
Middlefield, Cong. ch. 6 71
Middletown. 1st Cong. ch., toward support Rev. H. N. Barnum, 73 41
North Stonington, Cong. ch. 19 85
Oakville, Union Cong. ch. 12 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 199 04
Rockville, Union Cong. ch., toward support Rev. W. C. Wilcox, 150 49
Sharon, 1st Cong. ch. 8 29
South Glastonbury, Cong. ch. 4 50
South Windham, Cong. ch. 50 00
Suffield, 1st Cong. ch. 31 45
Wallingford, 1st Cong. ch. 163 72
Waterbury, 1st Cong. ch. 303 28
———, Friend, for support Miss Elizabeth B. Campbell, 500 00
———, In memory of S. P. C. 30 00
———, Middlesex Conference, 5 69—2,373 21
Legacies. — Old Lyme, Harriet H. Matson, by Chas. A. Terry, Ex'r, 70 00
2,443 21

New York

Brooklyn, J. O. Niles, 6; Friend, 25, 31 00
Flushing, Broadway Cong. ch. 10 50
Fredonia, In memory Mrs. C. P. Hubbard, 10 00
Groton City, Cong. ch. 3 60
Lockport, East-av. Cong. ch. and Sab. sch. 35 00
New York, In memory of Mrs. Charlotte M. Loomis, 5 00
Pelham, Cong ch. 2 00
Syracuse, Plymouth Cong. ch. 24 52

Tuckahoe, Union Cong. ch., toward support Rev. T. S. Lee, 37 50
Westmoreland, 1st Cong. ch. 6 00——165 12
Legacies.—Brooklyn, Mrs. Charlotte S. Buck, by Daniel Barnes, Ex'r, add'l, 13,000 00
Clifton Springs, Henry L. Chase, add'l, 5 96–13,005 96
13,171 08

New Jersey

Bound Brook, Miss M. R. Page, 2 00
Closter, Cong. ch. 5 00
East Orange, 1st Cong. ch., toward support Rev. W. S. Dodd, 241 52
Montclair, Friend, 15 00
Westfield, Cong. ch. 167 68——431 20

Pennsylvania

Edwardsville, Bethesda Cong. ch. 4 00
Kingston, Welsh Cong. ch. 10 00
Meadville, Park-av. Cong. ch. 10 25
Philadelphia (Germantown), 1st Cong. ch., 8.20; Mrs. Joseph S. Rawson, 10, 18 20
Pittsburg, Walter A. Staub, for Harpoot, 10 00
Pittston, 1st Welsh Cong. ch. 20 00
Scranton (Providence), Dr. Jones Memorial Cong. ch., 20; Puritan Cong. ch., 10, 30 00——102 45

Ohio

Cleveland, Pilgrim Cong. ch. 400 00
Jefferson, 1st Cong. ch. 29 00
Kent, 1st Cong. ch. 14 32
Marblehead, Cong. ch. 4 00
Marietta, 1st Cong. ch., Putnam and Rainbow Branch, 7 00
North Ridgeville, Cong. ch. 12 00
Ripley Cong. ch. Ladies' Aid, 5 00
Springfield, Mr. and Mrs. Frank J. Petticrew, for Pang-Chuang, 7 50
Toledo, Washington-st. Cong. ch. 11 80——490 62

District of Columbia

Washington, Lincoln Temple, 5 00

North Carolina

Southern Pines, Cong. ch. 100 00
Tryon, Cong. ch. 8 81——108 81

Florida

Interlachen, Cong. ch. 3 16
Key West, 1st Cong. ch. 10 00
Tavares, Cong. ch. 7 50——20 66

Young People's Societies

Connecticut.—Broad Brook, Y. P. S. C. E., of which 4.33 from Jun. do., 10; Greenwich, North Greenwich Y. P. S. C. E., 31.56; Guilford, 3d do., 1.60; Milford, 1st do., 3.50; New Haven, Pilgrim do., for Ing-hok, 20.30, 66 96
New York.—Northfield, Y. P. S. C. E. 5 61
Ohio.—North Ridgeville, Y. P. S. C. E. 3 00
Virginia.—Disputanta, Y. P. S. C. E. 6 42
81 99

Sunday Schools

Connecticut.—Suffield, 1st Cong. Sab. sch., 10; Westport, Saugatuck Cong. Sab. sch., 2.28, 12 28
New York.—Berkshire, Cong. Sab. sch., for school at Marsovan, 30; Blooming Grove, Cong. Sab. sch., for Harpoot, 15, 45 00
New Jersey.—Bound Brook, Cong. Sab. sch. 30 00
Maryland.—Baltimore, 4th Cong. Sab. sch. 5 00
92 28

INTERIOR DISTRICT

Tennessee

Memphis, Friend, 5 00

Louisiana

Jennings, 1st Cong. ch. 50 00
Manchester, Cong. ch. 9 00
Welsh, 1st Cong. ch. 10 00——69 00

Indiana

Hammond, Cong. ch. 5 00
Lima, Jane P. Williams, toward support Rev. R. E. Hume, 240 00
Terre Haute, Plymouth Cong. ch., toward support native worker, Shao-wu, 23 66 268 66

Illinois

Bowen, Cong. ch. 6 50
Chicago, Ravenswood Cong. ch., 42; Plymouth Cong. ch., 30, 72 00
Evanston, 1st Cong. ch. 200 00
Farmington, Cong. ch. 19 39
Forrest, Cong. ch. 3 26
Griggsville, Cong. ch. 12 96
Harvey, Friend, 25
Jacksonville, Y. M. C. A., through Dr. C. D. Ussher, 2 00
Lagrange, 1st Cong. ch. 43 00
Wheaton, Rev. John P. Barrett, 1 00——360 36

Michigan

Detroit, 1st Cong. ch., toward support Rev. and Mrs. J. H. Dickson, 100 00
Lansing, Pilgrim Cong. ch. 23 50
St. Claire, Cong. ch. 24 53——148 03
Legacies.—Petosky, Mrs. Alice H. Chipman, by Chillion L. Smith, Ex'r, add'l, 93 50
241 53

Wisconsin

Hartford, Cong. ch. 90 00
Kenosha, Cong. ch. 58 00
Milwaukee, Plymouth Cong. ch. 60 00
Waukesha, Tabernacle Welsh Cong. ch. 2 00——210 00

Minnesota

Cable, Cong. ch. 4 00
Ceylon, 1st Cong. ch., of which 5 from Grandma Alvord, for China, 12 00
Glyndon, Cong. ch. 9 95
Medford, Cong. ch., D. S. Piper, 100 00
Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 125; 5th-av. Cong. ch., 50; Forest Heights Cong. ch., 2.80, 177 80
St. Paul, Pacific Cong. ch. 9 85
Sauk Rapids, Cong. ch. 8 00——321 60
Legacies.—St. Paul, Anson Blake, by Chas. T. Thompson, Ex'r, add'l, 300 00
621 60

Iowa

Dubuque, 1st Cong. ch. 132 57
Eldora, Chas. McKean Duren, 50 00
Iowa City, Cong. ch. 9 84
Keota, Mrs. May Ferguson, 4 25
Le Mars, Cong. ch. 15 62
Montour, Cong. ch. 21 16
Sloan, Cong. ch. 20 50——253 94

Missouri

Canton, Rev. John Schaerer, 75
St. Louis, 1st Cong. ch. 120 00
Sedalia, 1st Cong. ch. 27 00——147 75
Legacies.—Neosho, Mrs. Caroline P. Dale, by E. K. Herriott, Ex'r, 1,062 17
1,209 92

North Dakota

———, Ger. churches in Harvey, Fessenden, Eigenheim, Bethlehem, and Ebenezer, 75 00

South Dakota

Custer, Cong. ch. 8 10

Nebraska

Ainsworth, Cong. ch. 34 16
Hallam, Ger. Cong. ch. Ladies' Aid Soc. 5 00
Holdrege, 1st Cong. ch. 2 55
Leigh, Cong. ch. 2 00
Lincoln, Nettie Cropsey, for Mt. Silinda, 30 00
Wilsonville, Walter N. Giles, 95; Mrs. Walter N. Giles, 3; Geo. H. Giles, 2, 100 00——173 71

Kansas

Athol, Cong. ch. 18 10
Jetmore, Cong. ch. 2 30——20 40

Colorado

Colorado Springs, 1st Cong. ch. 25 00
Greeley, 1st Cong. ch. 73 35
Steamboat Springs, Cong. ch. 7 50——105 85

Young People's Societies

ALABAMA.—Montgomery, Y. P. S. C. E. 5 00
WISCONSIN.—Rio, Y. P. S. C. E. 3 80
KANSAS.—Atwood, Y. P. S. C. E. 1 00
9 80

Sunday Schools

ILLINOIS.—Griggsville, Cong. Sab. sch., 2.70; Roseville, do., 5, 7 70
MICHIGAN.—Wyandotte, Cong. Sab. sch. 3 62
MINNESOTA.—Hawley, Union Cong. Sab. sch. 3 09
IOWA.—McIntyre, Cong. Sab. sch. 1 75
MISSOURI.—St. Louis, Pilgrim Cong. Sab. sch., W. H. Danforth's class, for native preacher, care Rev. T. S. Lee, 40; do., Fountain-pk. Cong. Sab. sch., for Shao-wu, 30, 70 00
86 16

PACIFIC DISTRICT

Arizona

Humboldt, Cong. ch. 3 00

Utah

Provo, Cong. ch. 11 54

Washington

Quincy, Salem's Cong. ch. 30 00
Seattle, Edgewater Cong. ch., 27.89; Olivet Cong. ch., Edith V. Brownlie, 5; J. A. Moore, 1,000, 1,032 89
Spokane, Corbin Park Cong. ch. 5 70
Walla Walla, 1st Cong. ch. 100 00—1,168 59

Oregon

Hillside, Cong. ch. 20 00
Portland, 1st Cong. ch., Dr. H. W. Coe, 250 00——270 00

California

Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Los Angeles, 1st Cong. ch., 250; R. A. Harris, for medical work in China, 20; J. M. S., toward support Rev. V. P. Eastman, 10, 280 00
Oakland, W. L. Culver, 50 00
Pasadena, 1st Cong. ch. 187 33
San Diego, Friend, 10 00
San Francisco, Gladys W. Barnes, 5 00
Soquel, Cong. ch. 14 50
Wasco, Cong. ch. 5 00——623 83

Young People's Societies

CALIFORNIA.—Eureka, Y. P. S. C. E., for Mt. Silinda, 7 50

Sunday Schools

IDAHO.—Kellogg, Plymouth Cong. Sab. sch. 3 50
CALIFORNIA.—Pacific Grove, Mayflower Cong. Sab. sch., Young Woman's Philathea Bible class, toward support native teacher, Aruppukottai, 12; Woodside Cong. Sab. sch., 1.05, 13 05
16 55

MISCELLANEOUS

Canada

Montreal, Mabel Moeser, of which 15 for Sholapur and 15 for Ing-hok, 30 00

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY
H. W. Barker, Toronto, Ontario, *Treasurer* 1,053 45

Turkey

Salonica, Evan. Community, for work in Austria, 8 49

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,320 48
For housekeeping allowance, Marsovan missionaries, 59 40
For language lessons, Sivas, 13 20
For school supplies, Van, 26 40
For language lessons, Van, 22 00
For housekeeping allowances of Ahmednagar missionaries, 300 00
(From Manhattan ch., N. Y. City), toward support Mrs. F. B. Bridgman, 45 00
(From 1st ch., Buffalo, N. Y.), toward support Rev. C. M. Warren, 60 00—12,846 48

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 6,008 00

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer* 100 00

Additional Donations for Special Objects

MAINE.—Hampden, Jun. Y. P. S. C. E., for pupil, care Rev. B. K. Hunsberger, 15; Portland, Friend, for catechist, care Rev. C. S. Vaughan, 40, 55 00
NEW HAMPSHIRE.—Dunbarton, Cong. Sab. sch., for use of Rev. J. H. Pettee, 4; Hanover, Mardin Club, for use of Rev. R. S. M. Emrich, 8; do., do., for school, care Mrs. R. S. M. Emrich, 19; Hillsboro, Smith Memorial Y. P. S. C. E., for work, care Rev. C. L. Storrs, 2.50, 33 50
VERMONT.—Randolph Center, Cong. ch., W. F. Howard, for work, care Miss C. Shattuck, 5; Richmond, Jun. Y. P. S. C. E., for work, care Rev. Wm. Hazen, 2, 7 00
MASSACHUSETTS.—Andover, Emma L. Ward, for Sivas Normal School building, 5; Boston, Mt. Vernon ch., Friend, for work, care Rev. C. R. Hager, 200; do., Friends, through Rev. G. H. Gutterson, for Pasumalai College, 4; Mill River, Y. P. S. C. E., for educational work, care Rev. L. S. Crawford, 12.50; Norwood, 1st Cong. Sab. sch., for student, Central Turkey College, 10; Townsend, Stanley and Donald Fessenden, for student, care Rev. E. H. Smith, 10; Ware, Friends, for Ordoo Greek School building, 6; Warren, 1st Cong. Sab. sch., for industrial school, care Rev. G. P. Knapp, 15; Winchester, Mrs. H. Parker, for Ordoo Greek School building, 10; Worcester, W. G. Hall, for Ing-hok, 15; ——, Friend, for Madura College, 1,500, 1,787 50
CONNECTICUT.—East Hartford, South Cong. ch., for use of Rev. B. K. Hunsberger, 14.25; Hartford, Mrs. Edward C. Stone, for Ponasang Hospital, 7; Norwich, 2d Cong. Sab. sch., for work, care Mrs. C. K. Tracy, 22.93; Preston, Rev. F. A. Fuller, for boys' school, Ing-hok, 5; South Windham, Y. P. S. C. E., for do., 10; Suffield, 1st Cong. Sab. sch., for wagon, care Rev. A. C. Wright, 20; Thomaston, through Rev. L. S. Gates, for work, care Miss Belle Nugent, 5, 84 18
NEW YORK.—Brooklyn, Charles A. Clark, for Bible-woman, care Rev. C. R. Hager, 3 00
NEW JERSEY.—East Orange, 1st Cong. ch., for Bible-reader, care Dr. W. S. Dodd, 10; Haddonfield, J. D. Lynde, for schools, care Dr. T. B. Scott, 50, 60 00
PENNSYLVANIA.—Ardmore, Mrs. C. H. Ludington, for student, St. Paul's Institute, 40; Chester Springs, M. E. P., 1, S. C. P., 1, M. D. P., 1, and Cash, 5, for use of Dr. H. N. Kinnear, 8; Kingston, Jun. Y. P. S. C. E., for student, care Rev. J. P. Jones, 25; do., Morgan R. Morgans, for do., 25; Kraussdale, Schwenkfelder Y. P. S. C. E., for use of Miss F. K. Heebner, 5; Norristown, Towamencin Schwenkfelder Y. P. S. C. E., for do., 18, 121 00
OHIO.—Cleveland, Mrs. A. Herbruck, for pupil, care Mrs. G. G. Brown, 4; Elyria, 1st Cong. ch., for work, care Dr. H. N. Kinnear, 25.25; Medina, Della Hartman, for pupil, care Mrs.

G. G. Brown, 1; Oberlin, Shansi Memorial Asso., Oberlin College, for native helper, care Rev. P. L. Corbin, 62.50; do., Mrs. W. V. Metcalf, for purchase of horse, care Rev. W. O. Pye, 35; do., Rev. A. H. Currier, for hospital, care Dr. H. N. Kinnear, 4; Oxford, Mary E. Woodin, of which 10 for work, care Dr. H. N. Kinnear, and 10 for work, care Rev. E. H. Smith, 20, 151 75

NORTH CAROLINA. — King's Mountain, Lillian S. Cathcart, for native helper, care Rev. D. Z. Sheffield, 40 00

FLORIDA. — West Palm Beach, J. C. Stowers, for pupil, care Rev. Chauncey Goodrich, 30 00

TENNESSEE. — Nashville, Mission Sab. sch. of Fisk University, for work, care Miss M. L. Matthews, 3 00

ALABAMA. — Talladega, Cong. Sab. sch., for pupils, care Miss S. R. Howland, 10 00

MISSISSIPPI. — Moorhead, Sab. sch. of Girls' Industrial School, 10, Y. P. S. C. E. of do., 5, Mrs. A. M. Pond, 5, and Miss F. A. Gardner, 10, for work, care Mrs. M. L. Sibley, 30 00

INDIANA. — Goshen, Edna E. Harris, for use of Miss N. J. Arnott, 8 65

ILLINOIS. — Chicago, Grace Cong. Sab. sch., J. A. Werner's class, for native helper, care Rev. H. G. Bissell, 12.50; do., Grace Cong. ch., Mr. and Mrs. J. A. Werner, for do., 10; do., Maplewood Cong. Sab. sch., Miss Damon's and Miss Caird's classes, for pupil, care Rev. E. Fairbank, 3; ———, Friend, for work in Japan, 1, 26 50

MICHIGAN. — Grand Rapids, Park Cong. Sab. sch., toward support Samuel Caldwell, 21.50; Thompsonville, 1st Cong. ch., for work, care Rev. J. J. Banninga, 25, 46 50

MINNESOTA. — Minneapolis, Plymouth Cong. ch., Mrs. W. S. Benton, for work, care Rev. A. H. Clark, 300; St. Cloud, Y. W. C. A. of normal school, for use of Miss E. M. Atkins, 10.50, 310 50

MISSOURI. — Springfield, Ger. Cong. ch., Friend, for work, care Rev. C. R. Hager, 2 00

NORTH DAKOTA. — Hurdsfield, Mrs. G. S. Bascom, for work, care Rev. H. G. Bissell, 6 00

NEW MEXICO. — Seboyeta, Meda Hess, for work, care Miss A. C. Salmond, 25 00

WASHINGTON. — Seattle, W. A. Hillis and family, of which 50 for work, care Miss F. K. Heebner, and 50 for work, care Miss D. P. Gehman, 100 00

OREGON. — Salem, Maud Davis, for use of Miss E. M. Atkins, 5 00

CALIFORNIA. — Bakersfield, Harriet F. Buss, for pupil, care Mrs. G. H. Hubbard, 20; Oakland, Mrs. Mary C. Taylor, for work, care Dr. I. H. Curr, 75, 95 00

CANADA. — Montreal, D. W. Ross, for work, care Rev. H. K. Wingate, 50 00

HAWAII. — Honolulu, Central Union Cong. ch., toward debt on church, care Rev. P. A. Delaporte, 500 00

CHINA. — Canton, Charles C. Selden, for work, care Rev. G. P. Knapp, 1,000 00

TURKEY. — Salonica, Y. P. S. C. E., Thessalonica Agricultural and Industrial Institute, for work, care Miss Ruth P. Ward, 4 06

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For pupils, care Miss M. L. Daniels,	10 00	
For work, care Mrs. L. S. Gates,	5 00	
For pupil, care Miss Belle Nugent,	5 00	
For pupils, care Mrs. R. Winsor,	7 00	
For pupil, care Miss H. L. Osborne,	10 00	
For pupil, care Miss E. S. Perkins,	10 00	47 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For pupil, care Rev. R. A. Hume,	20 00	
For school, care Miss A. L. Millard,	2 30	
For use of Rev. E. B. Haskell,	5 00	
For use of Miss F. K. Bement,	2 00	
For work, care Mrs. R. S. Stapleton,	50 00	79 30

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California, *Treasurer*

For work, care Rev. C. R. Hager,	9 00

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS
Miss Emily Thompson, Toronto, Ontario, *Treasurer*

For pupil, care Rev. Wm. Hazen,	15 00	
For orphanage, care Miss A. C. Salmond,	2 00	
For pupil, care Rev. C. R. Hager,	16 00	
For native teacher, care Rev. C. R. Hager,	30 00	63 00
		4,793 44
Donations received in February,		38,075 01
Legacies received in February,		14,731 63
		52,806 64

Total from September 1, 1908, to February 28, 1909, Donations, $282,029.77; Legacies, $54,877.17 = $336,906.94.

Jaffna General Medical Mission

ENGLAND. — Liverpool, Miss P. M. Given, 48 60

Abbott Fund

VERMONT. — Stowe, Mrs. O. M. Smith, 50 00

Ruth Tracy Strong Fund
(For work at Beira, East Africa)

For Plant

NEW YORK. — Syracuse, H. A. Flint, 5 00

For Expense

NEW YORK. — Syracuse, H. A. Flint,	5 00
OHIO. — Mansfield, Mrs. R. L. Avery,	5 00
	10 00

The New Hiram Bingham

MAINE. — Portland, Bethel Sab. sch., 13.35; Scarboro, 1st Cong. Sab. sch., 2.90,	16 25
NEW HAMPSHIRE. — Concord, West Cong. Sab. sch.	3 20
VERMONT. — West Brattleboro, 1st Cong. Sab. sch.	14 30
MASSACHUSETTS. — Boston, Village ch. (Dorchester), Miss E. M. Purssell, 5; do., through W. B. M., 20; Chester, 1st Cong. ch., 5.59; Chicopee, 1st Cong. Sab. sch., 9.06; Longmeadow, Cong. Sab. sch., 5; Wareham, Jun. Y. P. S. C. E. of 1st Cong. ch., 3.50; Wayland, Trin. Y. P. S. C. E., 1.50; West Peabody, Cong. Sab. sch., 1.50,	51 15
CONNECTICUT. — Haddam Cong. Sab. sch., 9; Ivoryton, Cong. Sab. sch., add'l, .30; Marlboro, Cong. Sab. sch., 3.50; Middletown, 1st Cong. Sab. sch., 5; New Haven, Sab. sch. of ch. of the Redeemer, 11.43; Sherman, Cong. Sab. sch., 3.50,	32 73
NEW YORK. — Brooklyn, Bushwick-av. Cong. Sab. sch.	16 10
NEW JERSEY. — Plainfield, Cong. Sab. sch.	18 30
OHIO. — Brownhelm, Cong. Sab. sch.	2 00
TEXAS. — Corpus Christi, Cong. Sab. sch.	3 00
ILLINOIS. — Chicago, Ravenswood Cong. Sab. sch.	20 00
MICHIGAN. — Clinton, Cong. Sab. sch., 8; Eaton Rapids, Cong. Sab. sch., 5,	13 00
WISCONSIN. — Boscobel, Cong. Sab. sch.	1 00
IOWA. — Humboldt, Cong. Sab. sch.	8 00
MISSOURI. — De Soto, Cong. Sab. sch.	5 00
SOUTH DAKOTA. — Custer, Y. P. S. C. E.	4 90
NEBRASKA. — Franklin, Cong. Sab. sch.	7 02
KANSAS. — Gaylord, Cong. Sab. sch., 5; North Topeka, do., 5,	10 00
IDAHO. — Kellogg, Plymouth Cong. Sab. sch.	3 50
WASHINGTON. — Seattle, Edgewater Cong. Sab. sch., 4.10; do., Frank Day Baker, .10,	4 20
OREGON. — Rainier, Cong. Sab. sch., H. O. B. class,	1 50
	235 15